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ABSTRACT

This unit focuses on the Paleoindian migration into the American continent, with a special focus on those who became the Native Americans of Utah. The unit is divided into specific archaeological periods. The first period studied is the Paleoindian from 10,500 BC to 6500 BC. The Archaic Man Period extends from 6500 BC to 0. The Formative Period includes the early Anasazi 500 BC to 500 AD, the Anasazi Middle Pueblo 500 AD to 900 AD, and Anasazi Late Pueblo 900 AD to 1275 AD. The Fremont Culture developed from 500 AD to 1200-1300 AD. The Paiute, Gosiute, and Shoshone peoples arrived in Utah about 1100 BC, and the Navaho and Apache arrived around 1500 AD. The purpose of the unit is to present the chronology of the prehistoric Indian in Utah, develop an appreciation of the rich cultural background of the state, and encourage efforts to protect Indian sites. A listing of archaeological sites in the state is included, along with activities to supplement the text. (EH)

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ED 389 647

UTAH PREHISTORY

Social Studies & Talent Training

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FOURTH GRADE

MARY ANN ZIMMERMAN

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PREHISTORY OF UTAH
FOURTH GRADE SOCIAL STUDIES
TALENT TRAINING ACTIVITIES

Written by:
Mary Ann Zimmerman

Cover by Ann Lisetor

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9361 South 3rd East
Sandy, Utah 84065

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My grateful appreciation is given to LaMar Lindsey, Assistant State Archaeologist, for the State of Utah for the help he gave in the finalization of this script. His editing gives me the security of knowing that the information given herein is accurate. His belief in the need to educate children about Utah's prehistory motivated him to give a great deal of his time and effort.

The pictures of the Pleistocene animals were copied with permission from the Great Salt Lake: a Scientific, Historical and Economic Overview edited by J. Wallace Gwynn, Ph.D., Utah Geological and Mineral Survey, a division of the Utah Department of Natural Resources Bulletin 116, June 1980.

My sincere appreciation is given to Marta Lake, a mother of one of the students in my classroom. She willingly gave of her time in such a professional way. She typed the rough script. The final typing was done by the Curriculum /Staff Development Deptartment of Jordan School District.

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Mary Ann Zimmerman

UTAH PREHISTORY

by

Mary Ann Zimmerman
1987

INTRODUCTION

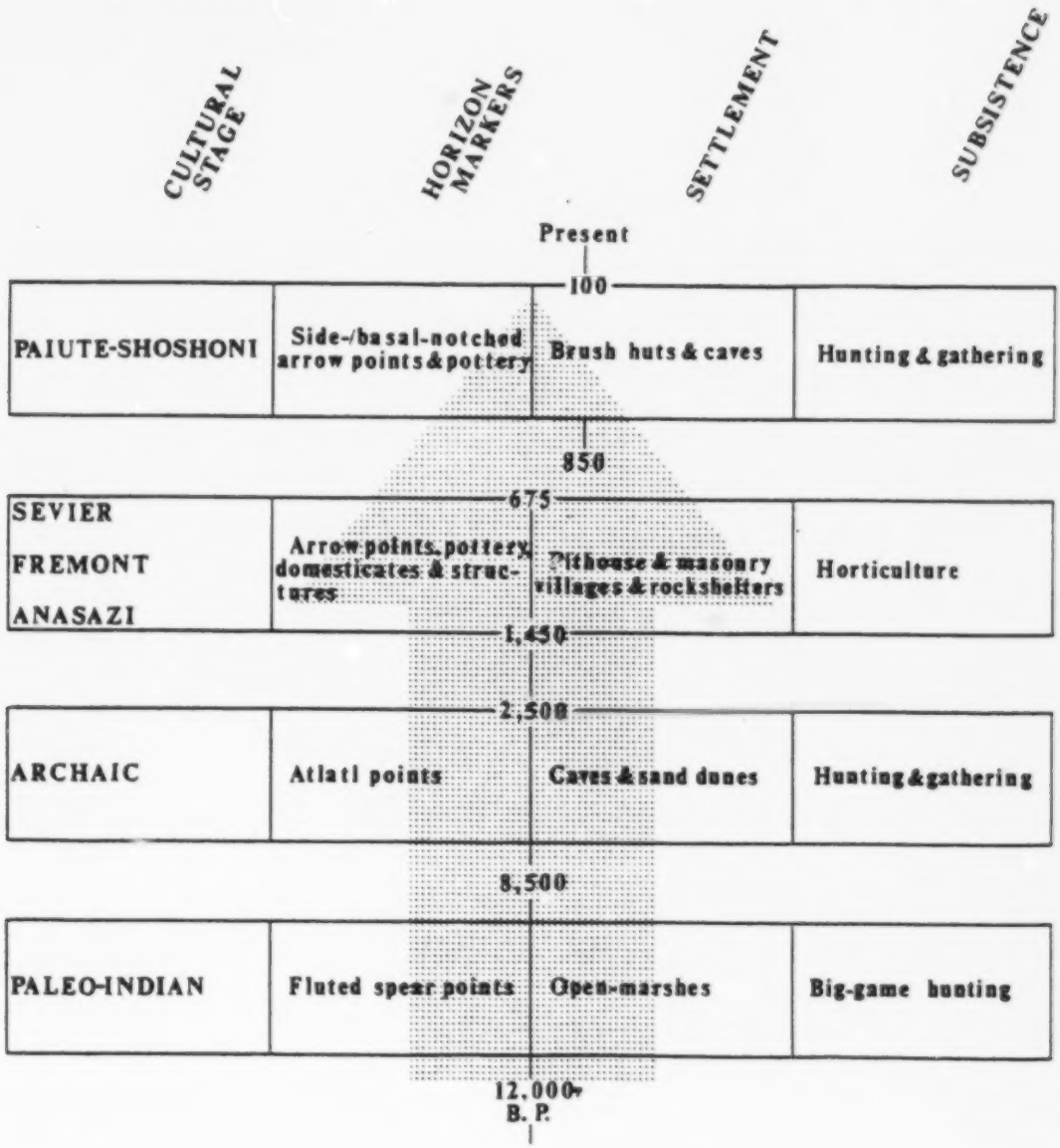
From about 75,000 BC until 8,000 BC, all the northern sections of the world were covered with ice. This period of time was called the Wisconsin Ice Age. When the weather became cold, the amount of ice increased. When the weather became warmer the amount of ice decreased.

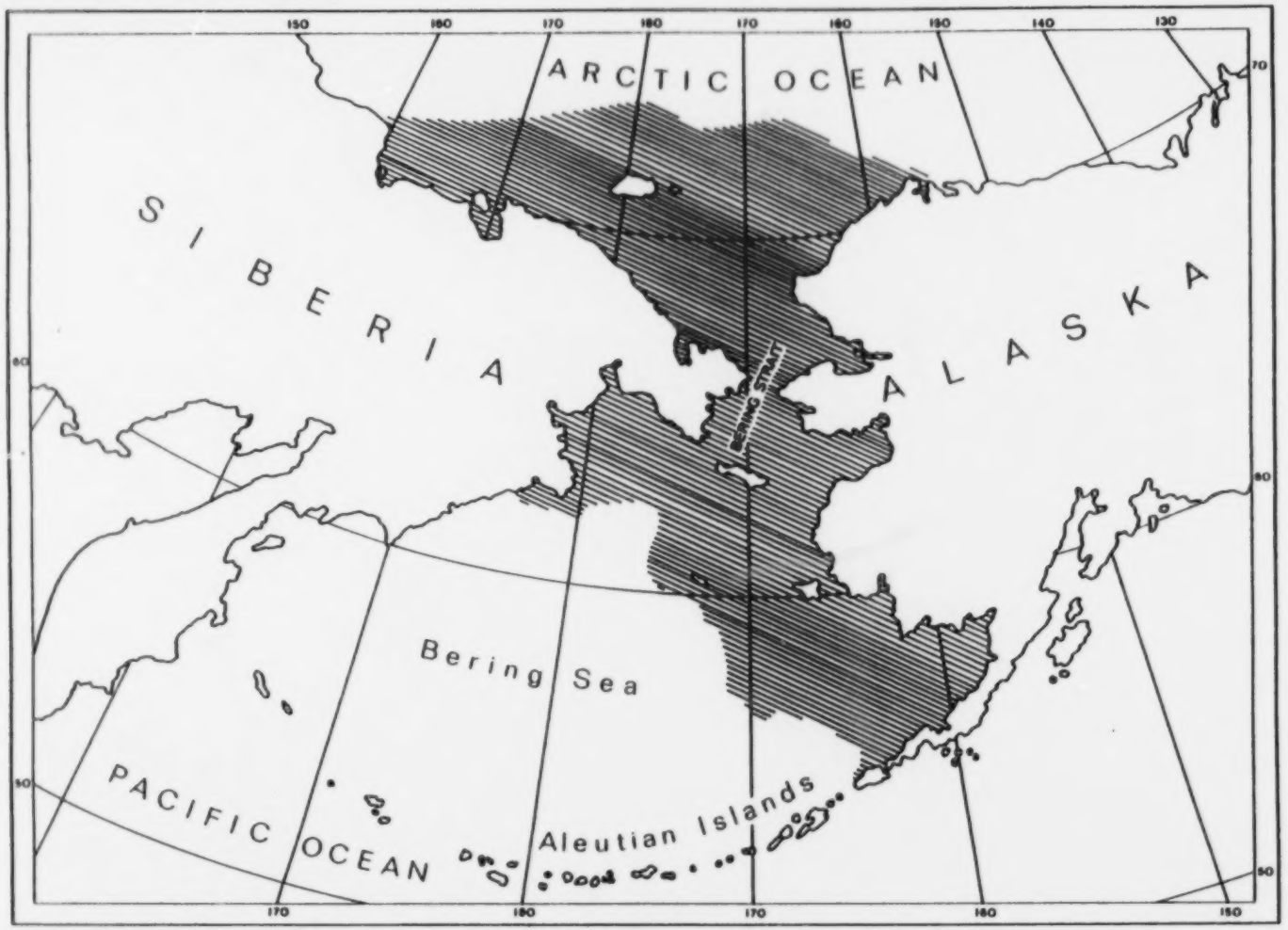
During the times when the weather was cooler, much of the world's water supply was tied up in ice. The ocean level dropped leaving a land bridge between Asia and Alaska. This land bridge allowed early man, whom we call Paleoindian, to follow herds of animals to Alaska and the North American continent.

Alaska was quite cool, but it was not covered with ice during the ice age. It was home to many large animals: the mammoth, mastodon, elk, moose, bear, and musk ox. Also there were many small animals such as the fox, wolf, and beaver. All these animals made Alaska a wonderful hunting ground for Paleoindian. Paleoindian came from cool climates so it was easy for him to feel at home in Alaska.

At different times during the ice age, passages opened and allowed Paleoindian to head south from Alaska. Over the centuries he traveled everywhere - all over the United States, Mexico, Central, and South America. You will now study early man in Utah and how he changed through time. You will study about Paleoindian, Archaic Man, and Formative Man from 10,500 BC to 1500 AD.

THE PREHISTORIC CULTURAL SEQUENCE IN UTAH





LEGEND

Shows the land exposed when the world's water supply was tied up in ice leaving a land bridge between Siberia and Alaska for early man to cross.

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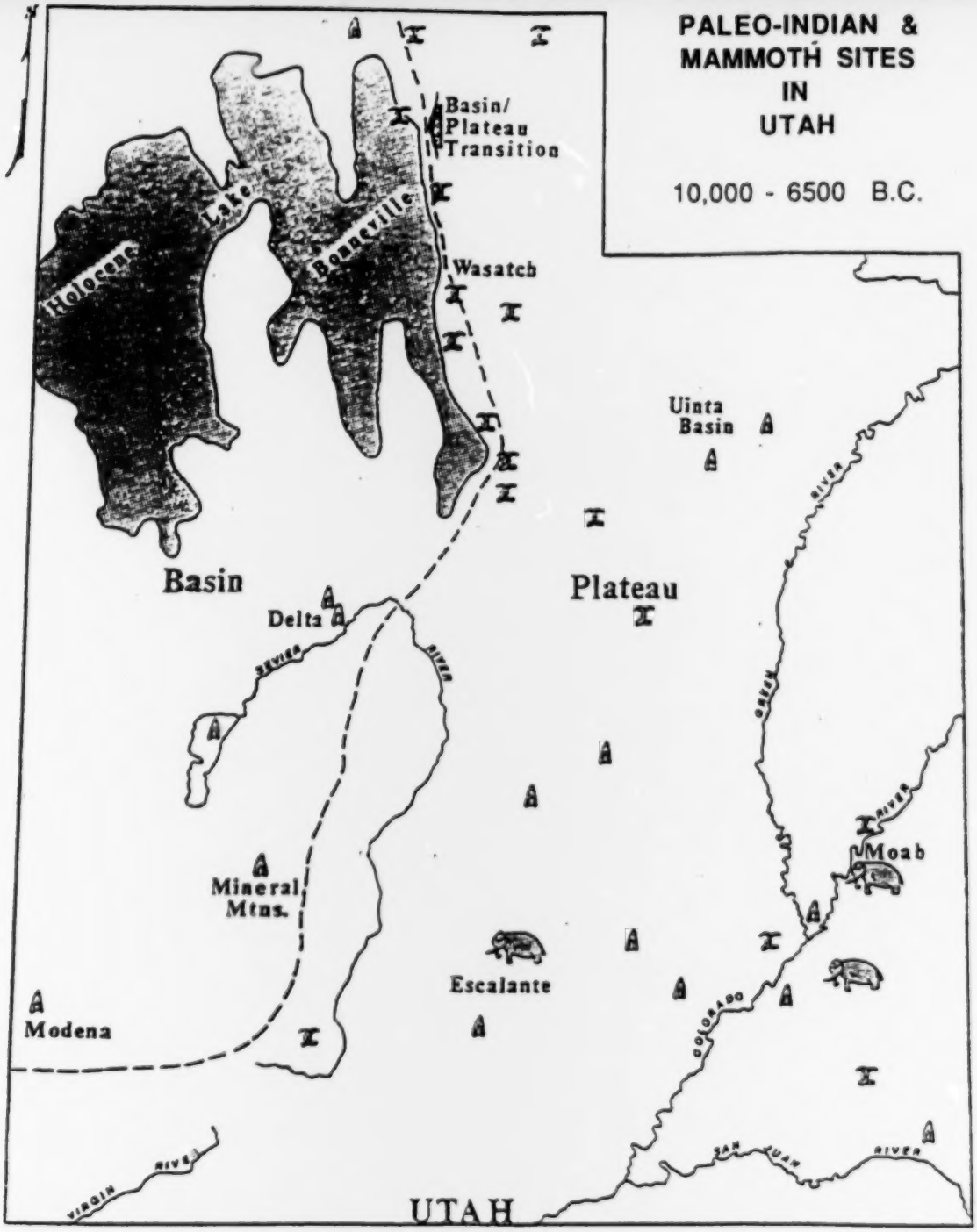

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PALEOINDIAN

Paleoindian Period, 10,500 BC to 6500 BC

We do not know a great deal about Paleoindian. He lived in a cool climate by lakes and streams. He made stone tools which he left in caves and at camp sites. These tools have also been found with the remains of the mammoth, mastodon, and bison which he hunted. We know from his camp sites that he built fires, and we assume that he used animal hides for clothing.

His spear points were beautifully made. He made the Clovis point from about 10,500 BC to 8500 BC. It measures three to six inches long and was usually found with the bones of mammoths and mastodons. He started making the Folsom point around 8000 BC. It is much smaller than the Clovis point and is usually three-fourths of an inch to three inches long. It was usually found with the big horned bison. The Clovis and Folsom points were attached to spears. He then used them to hunt the large animals. He also hunted by driving herds of animals

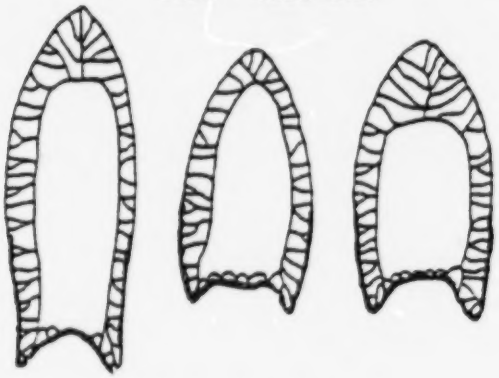
Paleoindian, the big game hunter, hunted the mammoth in teams with spears as well as hurling stones.

over cliffs to their deaths. This hunting method killed many animals and suggests that Paleoindian might have helped bring the mastodon mammoth, and other large animals of that period, to their extinction. It also suggests that Paleoindian lived in groups and used team work to provide food.

Paleoindian hunted the mammoth with the Clovis point attached to his spear from about 10,500 B.C. to 8,500 B.C.

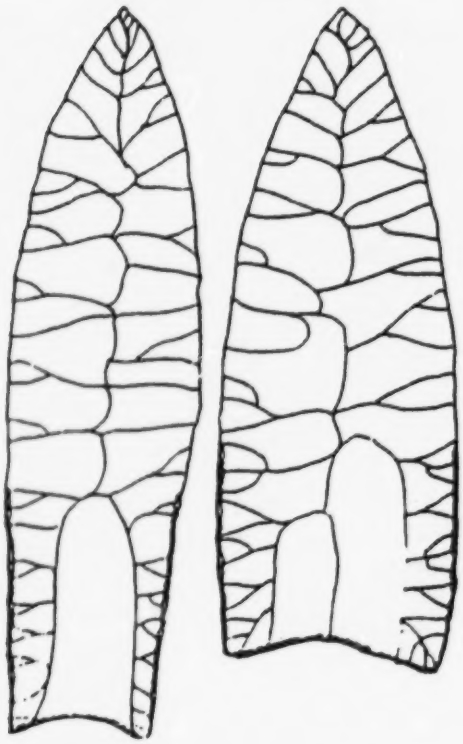
Paleoindian hunted the bison with the Folsum point which he made from about 8,000 B.C. to 7,000 B.C.

FOLSOM
8000 - 7000 B.C.



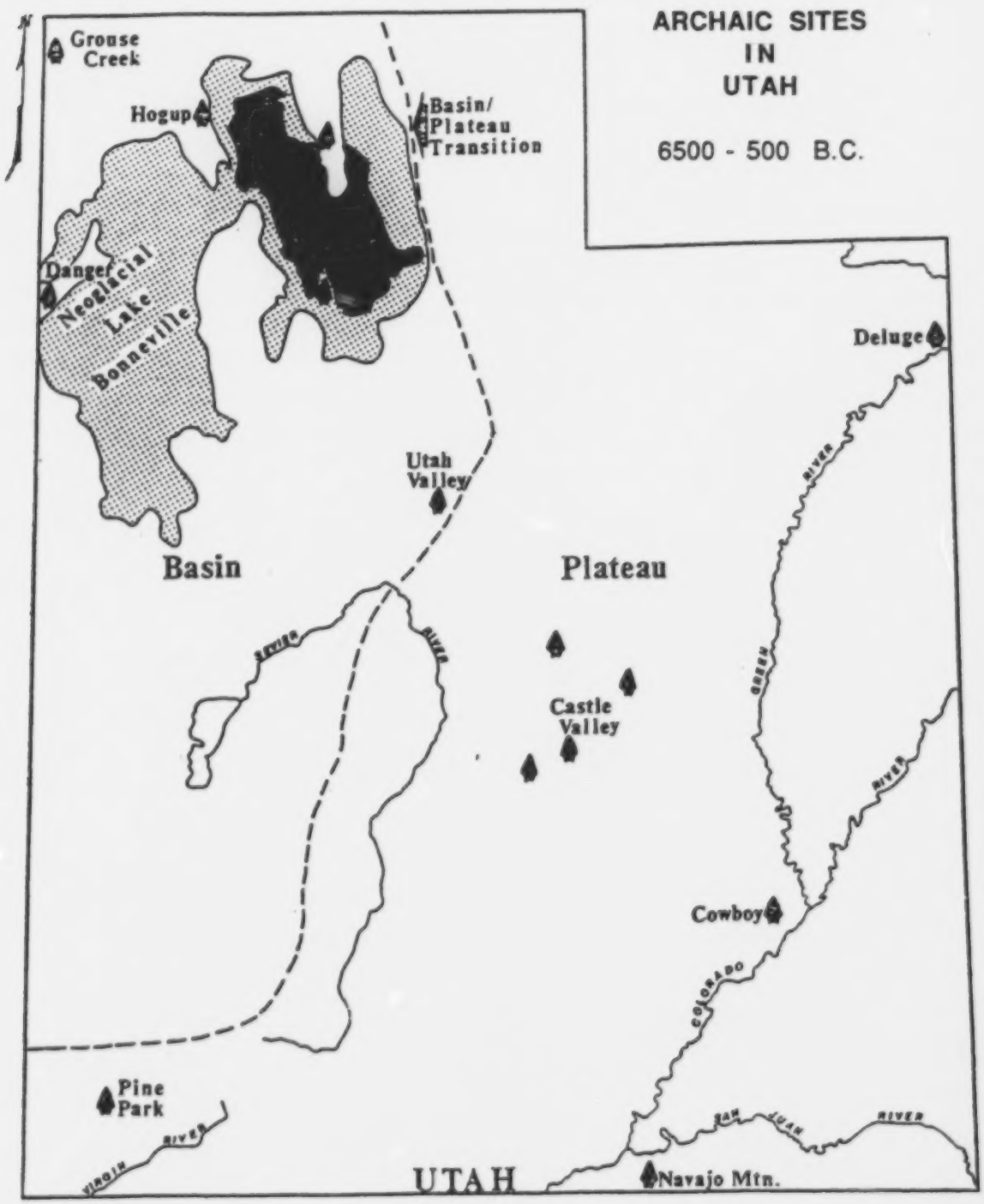
The Folsum point measures from about three-fourths of an inch to three inches long. It was much smaller than the Clovis point.

CLOVIS
10,500 - 8500 B.C.



The Clovis point measures from three to six inches long and was used from 10,500 B.C. to 8,500 B.C.

This is a picture of Paleo projectile points. The point at the upper left is a Folsum point.


ARCHAIC SITES
IN
UTAH
6500 - 500 B.C.
Grouse Creek
Hogup
Basin/
Plateau
Transition
Danger
Neoglacial
Lake
Bonneville
Deluge
Utah
Valley
Basin
Plateau
SEVIER RIVER
Castle
Valley
GREEN RIVER
COLORADO RIVER
Cowboy
Pine
Park
VIRGIN RIVER
SAN JUAN RIVER
UTAH
Navajo Mtn.

Utah - Paleoindian and the Animals He Hunted

The bones of the animals Paleoindian hunted have been found in Utah. His weapons, the Clovis and Folsom spear point, have also been found in Utah. The bones and the weapons have not been found together as they have been in Arizona, Texas, and New Mexico. Since both weapons and animals were here, we can assume Paleoindian hunted in Utah.

Bones from the large animals that roamed at the end of the Ice Age have been found in the gravel left from the melting glaciers and in the sand from Lake Bonneville. In Sandy, Utah, the bones of a mammoth were uncovered when a basement for an apartment was being dug. Bones have also been found of musk ox, giant bear, ancient bison, ground sloth, horse, and camel. The hunter and the hunted were definitely in Utah.

Paleoindian lived in Utah in a cool environment. During this period the glaciers were melting and the air blowing over the ice had a cooling effect. After the ice melted the temperature warmed, water evaporated, and Utah became drier. Paleoindian changed as the weather changed and could now be called Archaic Man.

ARCHAIC MAN

Archaic Man Period, 6500 BC to 0

Archaic man found that the lakes he had lived by in the past had shrunk, some of them a great deal. Lake Bonneville had dwindled to the Great Salt Lake. The name tells the story. It was now salty. The decrease in the lake had produced deserts in lower elevations and forests in higher elevations. There were no longer grasslands to support or feed the great animals present during the ending of the ice age. The mammoth and the mastodon had all died or had been killed.

All of these changes in the environment required that Archaic man change in order to survive in the new environment. Change he did. The artifacts he left tell us that he moved into caves. He drank from the springs exposed when the lakes receded or shrank. He no longer hunted the mastodon or mammoth, so he no longer needed the Clovis or the Folsom for his spears. Instead he made projectile points called the Pinto, Humbolt, Elko, or Gypsum. These he attached to his throwing stick - the atlatl. This weapon increased Archaic man's speed, distance, and his accuracy. With the atlatl he hunted antelope, mule deer, desert big horn sheep, and also smaller animals such as rabbits in the juniper forests.

In the valleys there were many marshlands, which Archaic man used to his great advantage. He hunted the water fowl, small rodents, and animals that lived there. He ate the seeds from the pickleweed and the bull rushes. He took these seeds and crushed them on a flat stone called a metate with a hand stone called a mano. The seeds ground into a sort of flour which he could easily eat. He used the reeds to make baskets and sandals. He used rabbit skins for blankets. Archaic man certainly knew how to use the environment to improve his lifestyle. He did change and he changed to such a degree that we move into the next period to learn about Basketmaker Man.

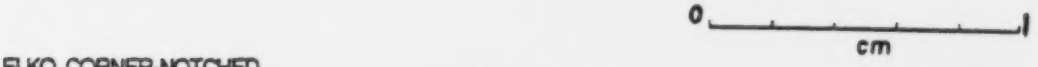
The camel *Camelops hesternus*, a less common element of the Pleistocene Bonneville fauna after a sketch in the Los Angeles County Museum of Natural History.

Artists conception of *Bison antiquus*.

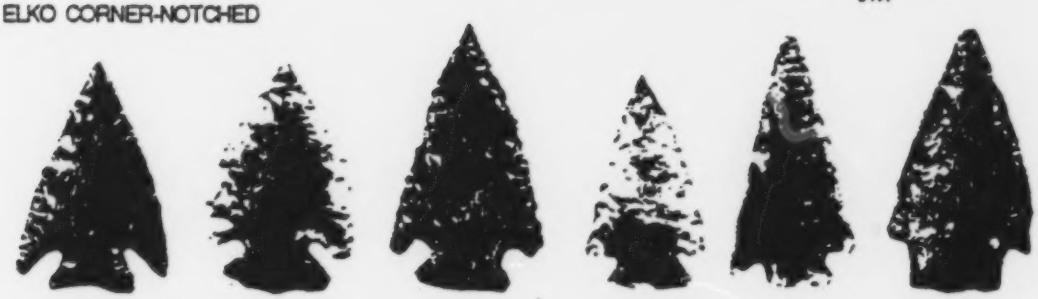
An artists sketch of the MONROC bear, *Arctodus*.(?)

ELKO SERIES POINTS

ELKO SIDE-NOTCHED

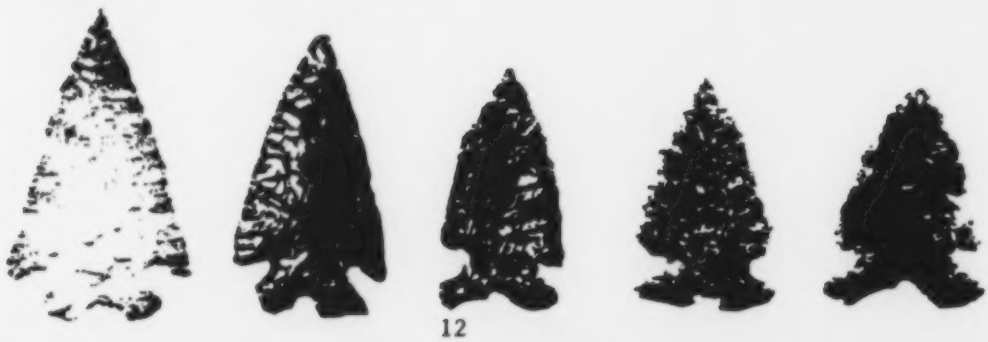


ELKO CORNER-NOTCHED



ELKO SPLIT STEM

ELKO EARED



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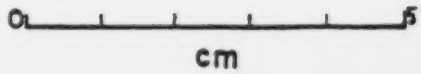
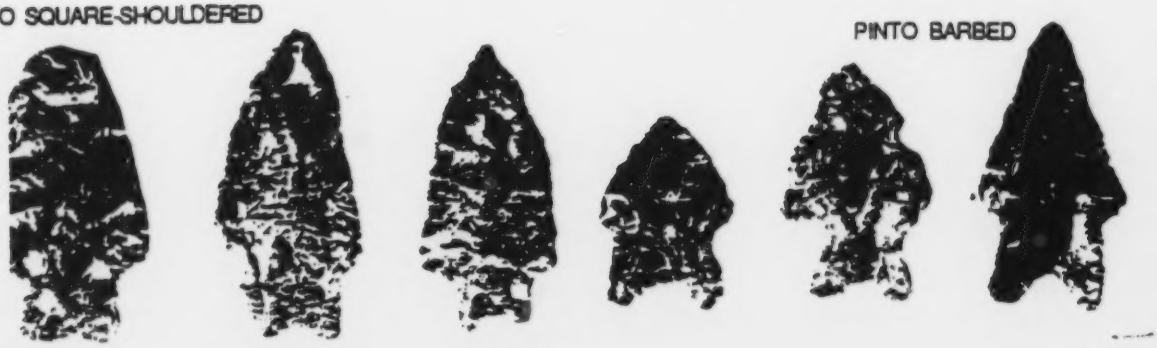
PINTO SERIES POINTS

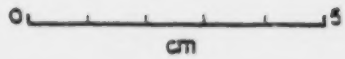


PINTO SQUARE-SHOULDERED

PINTO BARBED



HUMBOLDT CONCAVE BASE



PINTO SLOPING SHOULDER

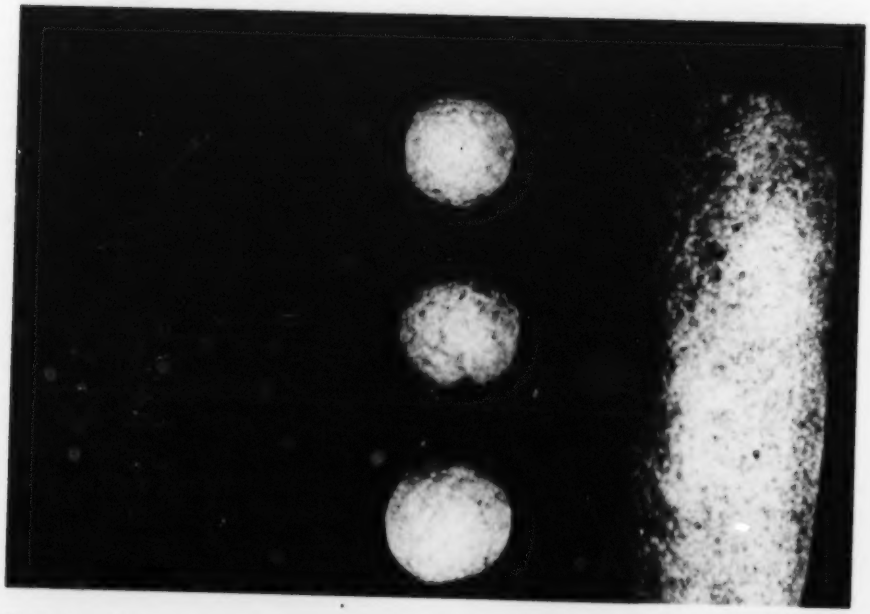
PINTO SHOULDERLESS

These pieces of baskets were excavated from a cave in Box Elder County. They were made by Archaic man and were used to carry and store food. Basket making was learned before pottery making.

This is a Cowboy Cave located near Canyonlands. Archaic men lived in this and similar caves.

Archaic man hunted in the marshlands for water fowl, small rodents, and animals that lived there. He also ate the plant life and used the seed that grew there to make baskets and sandals.

Archaic man made stone projectile points and tools.



The two outside stones are called Manos. They are hand grinding stones which are used to grind seeds on metates.

This is a metate on which seeds, and in a later period corn was ground.

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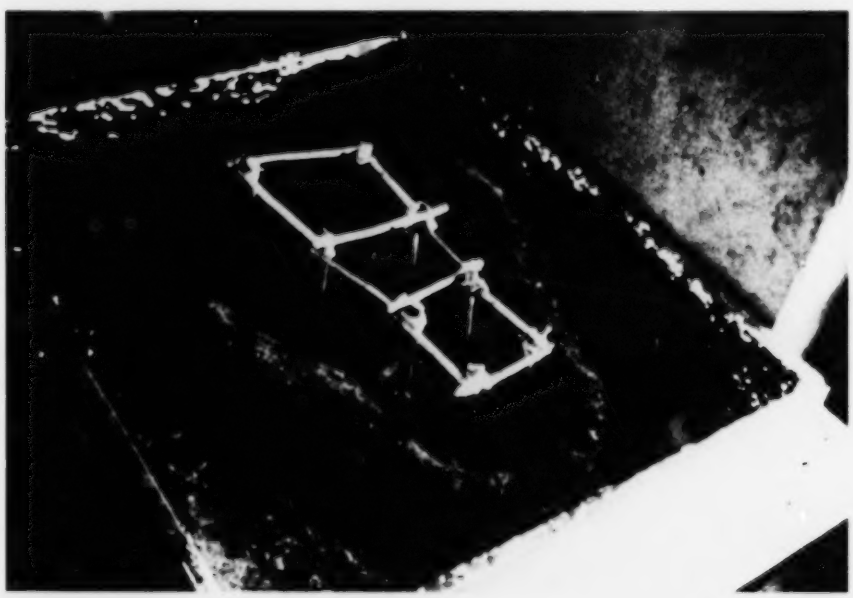
FORMATIVE PERIOD

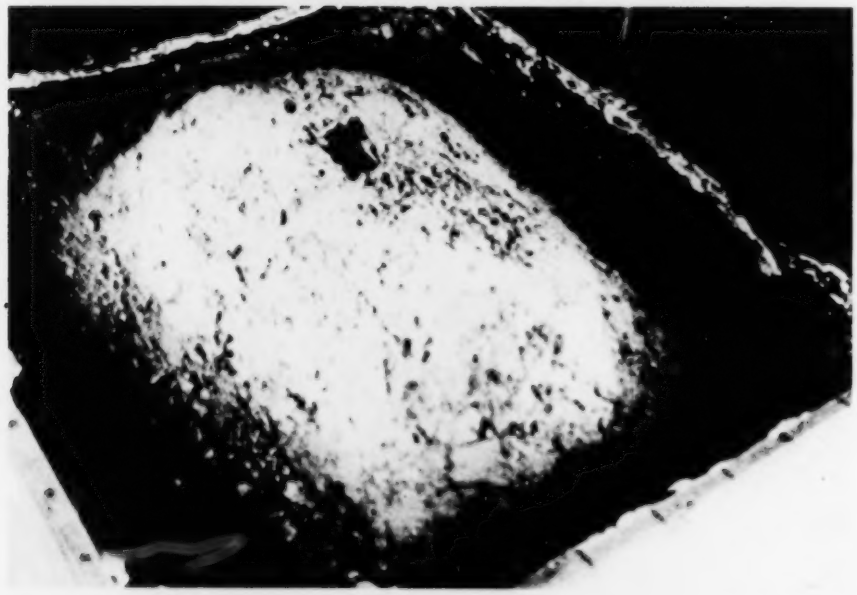
Early Anasazi - Basketmaker, 500 BC to 500 AD

One of the changes to notice in this period is a different projectile point. It appeared at camp sites which have been dated to this time period. The projectile point is called the Rose Spring Corner Notched Point. This point was used with the bow and arrow. The bow and arrow was a giant step forward for man. It enabled him to hunt his prey with greater accuracy and speed, and it allowed him to hunt from a far greater distance. Man could now move easily to hunt his prey.

Man had been following the animals he hunted. He harvested the wild plants wherever they ripened. Since man moved often, he had no permanent home and few possessions to carry. This lifestyle was to change due to the arrival of corn, beans, and squash from Mexico. These plants are called domesticated plants. This means that they do not grow wild, but must be planted and are raised for the purpose of eating. To plant food requires that man (under most conditions) tend his crops and/or at least remain in one spot until the food is ready to eat.

To stay can mean to settle and settle he did. He continued to stay in caves and in some he even built buildings. These caves gave protection from the weather to both man and dwellings. Then some people moved into valleys or onto the mesa tops. They built small pit houses. A pit house is a house with the floor dug a couple of feet below ground level. Logs are placed in post holes around the pit and they support the roof beams. The sides and roof are filled with twigs, brush, and grasses. These materials are covered with mud. A hole is left in the center of the roof for man to come and go. Smoke from the cooking and heating fires could also escape in the same way.





The three pictures are models of three stages of construction of a Basketmaker pit house. The first picture shows the interior support posts and the roof support beams. The second picture shows the main wall posts with the roof beam construction. The last picture shows the final stages of construction. Limber sticks and brush were woven between the side posts and in and out of the roof beams. Then mud was spread over the sticks and brush forming a sort of an adobe or caliche. The hole in the roof was the entrance to the home. It also allowed smoke from the fire pit to escape.

This is a basketmaker basket which was excavated from the Westwater Ruin west of Blanding, Utah. Notice that it contained corn.

This is a Basketmaker III pithouse which was excavated during the construction of Highway 163 west of Blanding, Utah. The site was excavated around the modern fence.

The Anasazi Basketmaker people, as you might guess, made beautiful baskets out of reeds and grasses. These baskets were used in many ways. They were used for storage. They were lined with pitch from the trees in order to carry water in them. They were used to cook by putting hot stones in baskets with water. For food preparation, they continued to use the metate and mano to grind seeds and corn. The Basketmakers also made sandals and fur blankets, which they sometimes buried with the dead.

The changes Basketmaker made improved his life. His food supply was more secure with his increased ability to hunt with a bow and arrow. He was no longer so dependent on wild plants since he now could plant corn, squash, and beans. He now found increased security and warmth by living in pit houses. All these changes developed first south of the Colorado River in Utah by the Anasazi people.

Anasazi - Middle Pueblo, 500 AD to 900 AD

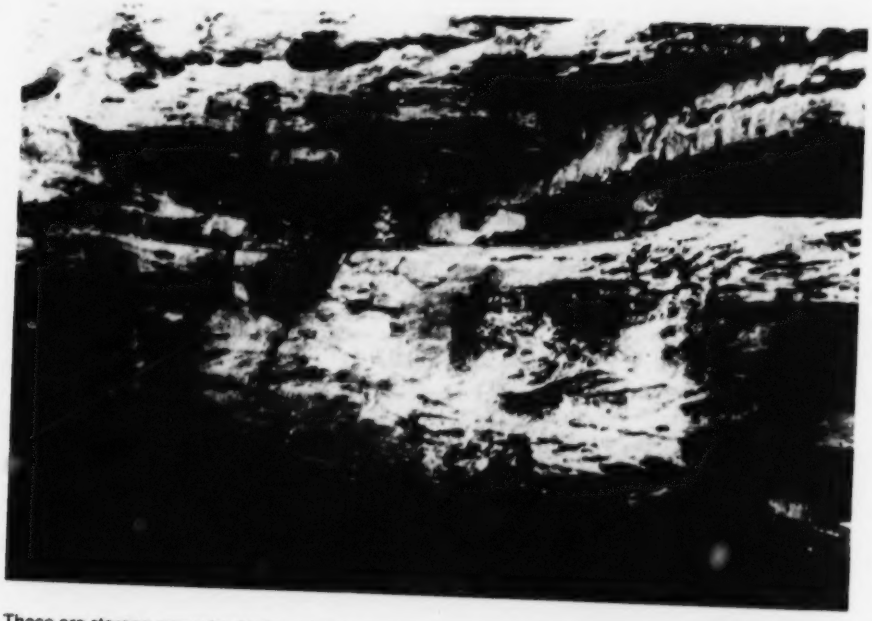
These people continued to develop. They continued to build pit houses. These houses were built much larger and were either round, square or rectangular. They lived in the valley, in the canyons, and in the mountains. They continued to farm to a greater degree. Corn, squash, and beans became a greater part of their diet. They continued to hunt. They used the bow and arrow. Their arrow is known as a small stemmed point.

Life made no great change until the introduction of pottery from the south. This was a big step forward in the preparation and storage of food. At first the Anasazi made a plain, undecorated, grey pottery. Then they began decorating some of the pottery by using black minerals as paint. Since many of their pots were used in the fire and they became "fire blackened", the inside of the bowls were decorated.

They continued making both plain grey and grey decorated with black pottery. In addition they began making exciting colored pottery. They made red, red on orange, and black on red pottery. They also made a red and black on orange pottery. When three colors are used, it is called polychrome.

The Anasazi during this period increased their farming ability. The great improvement in their lifestyle was brought about by the introduction of pottery.

This is a rock shelter at Westwater west of Blanding, Utah.



These are storage graneries high on the canyon wall. They were used to store food such as corn, beans, and squash.

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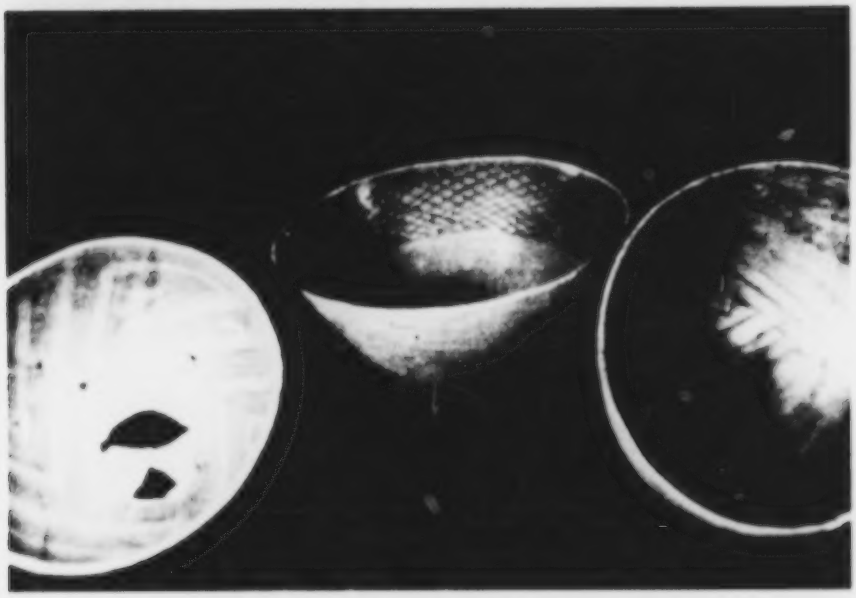
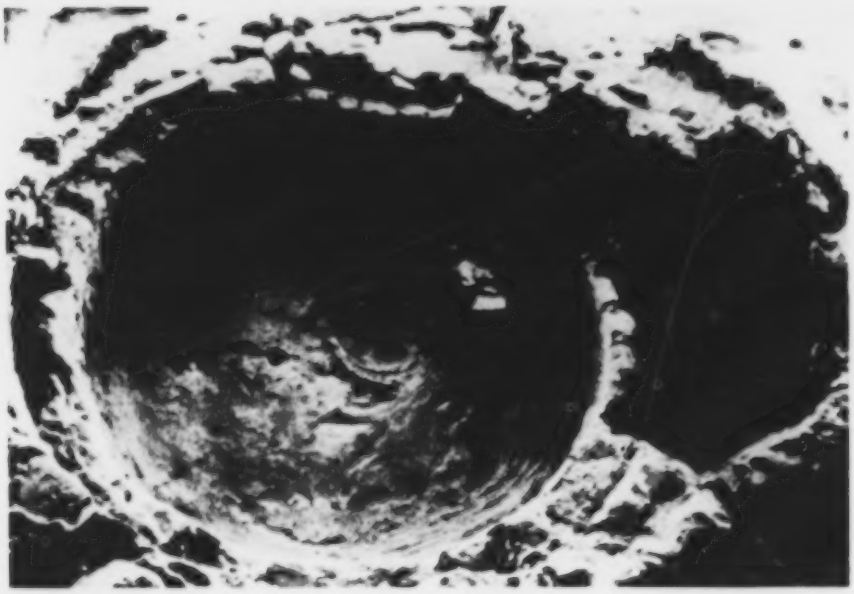


This is an example of Anasazi red ware pottery. It was excavated from the Coombs village in Boulder, Utah.

This corrugated pot is being excavated from a rock shelter in southeastern Utah. The location and position of the pot is carefully recorded before it is removed for further study.



This is a view of the kiva taken from above. The Hopi of today use the kiva for religious ceremonies. It is thought that the Anasazi probably used it in the same way.

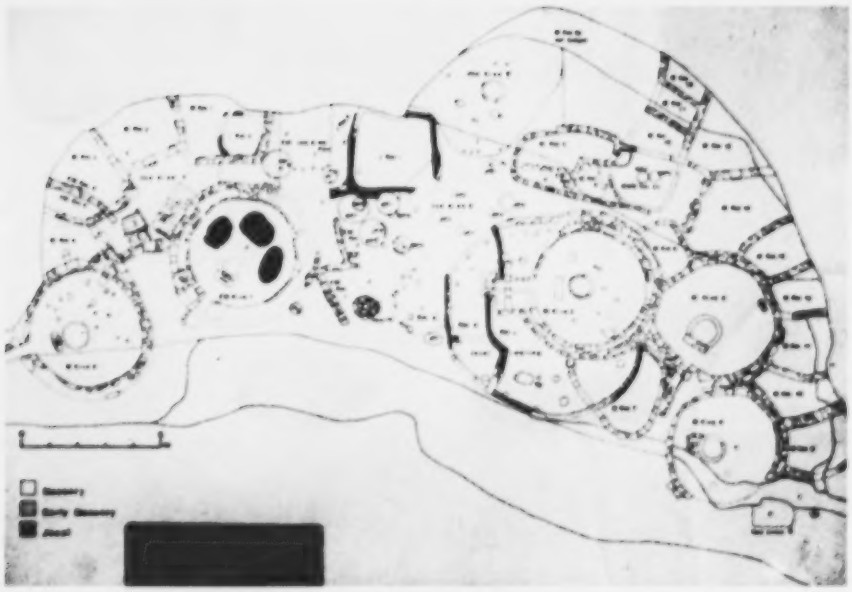
Anasazi - Late Pueblo, 900 AD to 1275 AD

This is the great period of Anasazi development. Their population increased greatly. They moved out and into a much larger area than they had lived in before. They knew their environment, and they used it to develop a successful lifestyle. The conditions must have been favorable for this development. We do know that weather during this period was favorable for farming.

Now the people quit building pit houses. Instead they began building stone houses. These houses were built with the stone that was available to them in the area where they lived. Stones were placed on stone just as a bricklayer does today. In some houses, mortar was made out of mud and was used to hold the stones in place. Houses were built in the valleys, some were built in alcoves, and some were built in the many canyon walls that are everywhere in southern Utah. These dwellings circled a kiva. The kiva is very much like the pit houses they lived in before. We study the Hopi of northern Arizona to discover the use of the kiva. Today it is a ceremonial place used mainly by men. We assume it was used in the same way by the Anasazi.

The people continued to raise corn, beans, and squash. They also raised turkeys. They made sandals, twine, and rope from yucca. They obtained cotton and wove cloth. They made very fine beautiful black and white pottery. They also made a corrugated grey pottery which is made by circling and coiling a long string of clay, pinching it together as they proceeded.

Around 1275 AD the Anasazi left Utah for New Mexico and Arizona. They are now known as the Pueblo, the Hopi and the Zuni tribes. We do not know for certain why they left. There was a drought. For several years the summer rains did not come. Though they continued to hunt and raise turkeys, there must not have been enough food to feed them.



This is a floorplan of a typical Anasazi cliff dwelling. This is Westwater Five Kiva Ruin west of Blanding, Utah. You can see five circular kivas and a large number of storage rooms.

This is a typical Mesa Verde two story Anasazi apartment. It contains both kivas and rooms.

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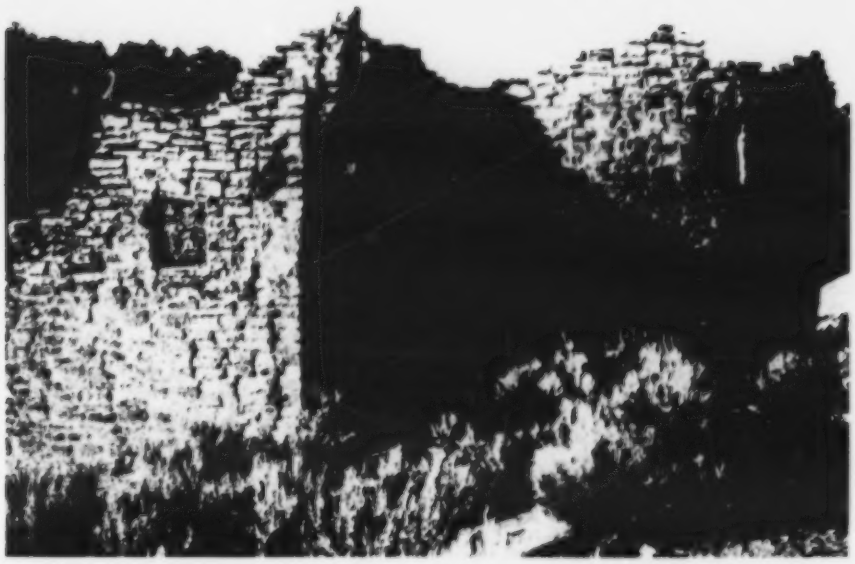
Indian Ruins in the Southwest

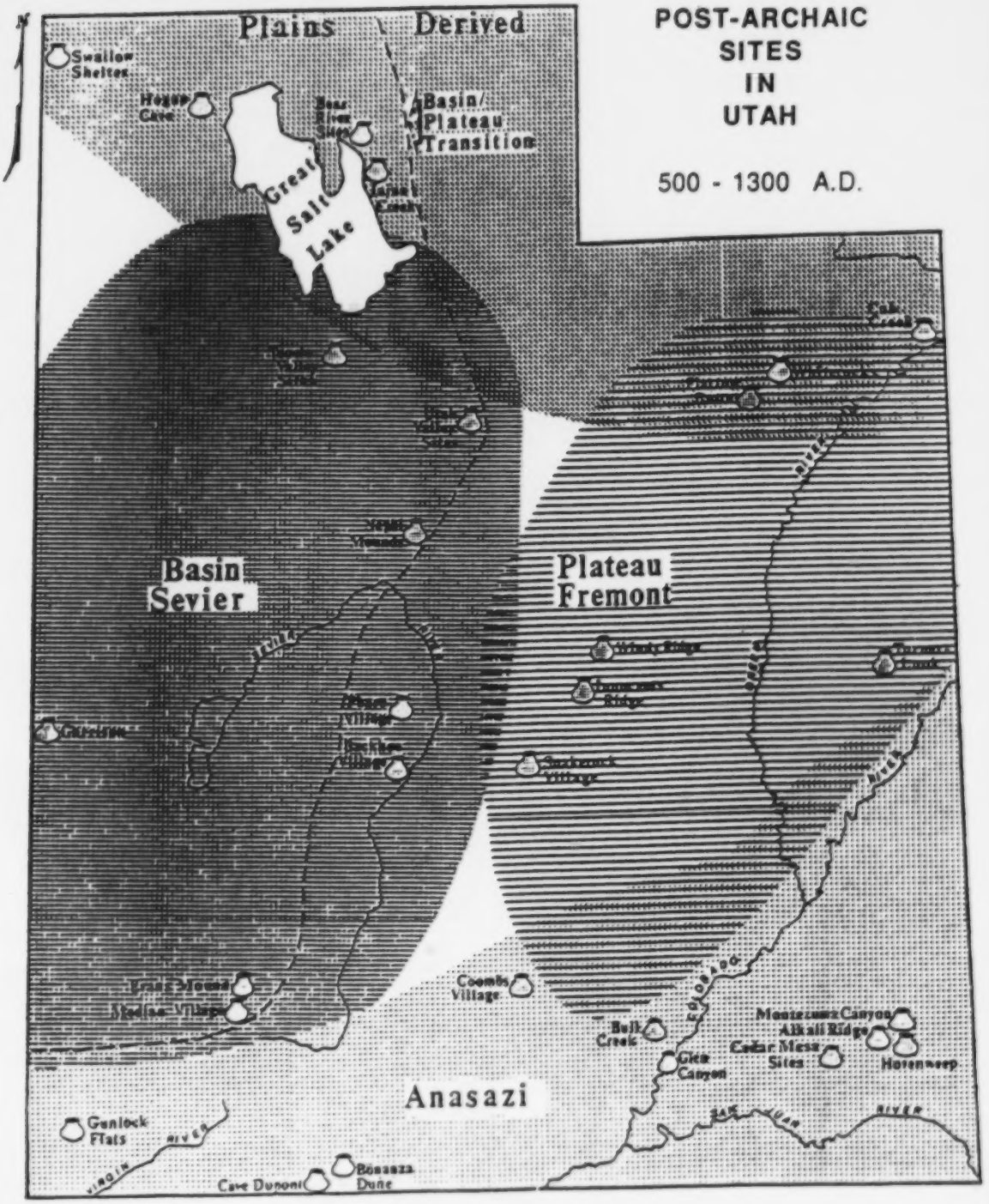
The Anasazi of this period are known for their beautiful big stone buildings. Some of these buildings are two stories high. You will see them if you visit Mesa Verde in Colorado, Chaco Canyon in New Mexico, or Betatakin and Keet Seil in Arizona. In Utah, however, most of the stone dwellings are much smaller. You will find them in the canyons, alcoves, or on the mesa tops overlooking the canyons. An exception is Hovenweep in the four corners area of Utah. It is an interesting place to visit to see Anasazi architecture.

This is Spruce Tree House in Mesa Verde near Cortez, Colorado. How many kivas can you count?



There are many towers and buildings out in the open at Hovenweep in the southeast corner of Utah.

You are looking down on Square Towers Ruin at Mesa Verde, Colorado.



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Fremont - 500 AD to 1200-1300 AD

North and west of the Colorado River and where the Anasazi lived, Archaic man developed into the Fremont Culture. The Fremont have been divided into five groups; however, you will read only about the general ways in which the five groups are alike.

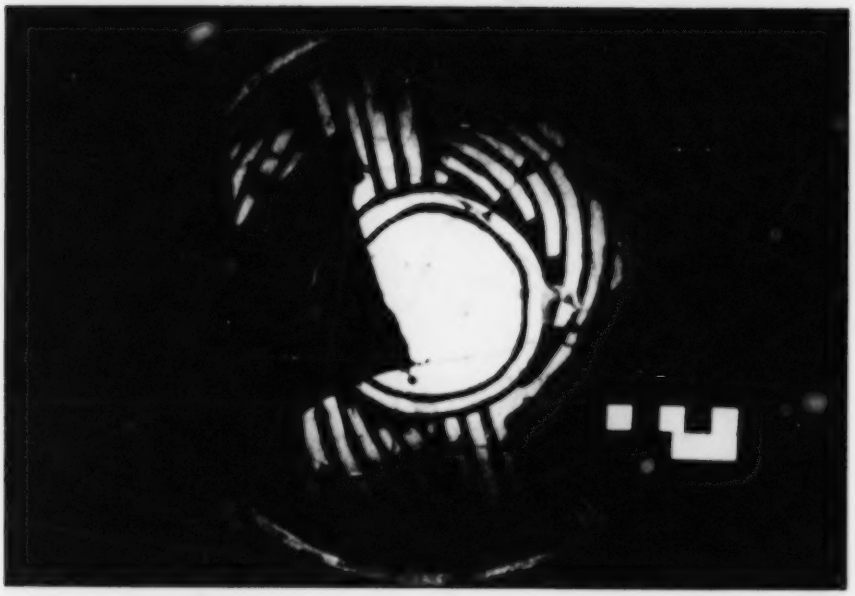
They were, to begin with, hunters and gatherers. In time they began planting corn, squash, and beans. They lived in many different areas in Utah and adapted to the area they lived in. If they lived near rivers or marshlands, they hunted and used the animals, birds and plants that live in waters and the marshland. If the area had good soil and enough moisture they depended more on corn, beans, and squash for food. If crops were not plentiful, they had to hunt more game to feed themselves.

They lived in pit houses which were made very much like the ones you read about that the Anasazi made. They made many shelters to protect their food from rodents, but they did not make kivas like the Anasazi did.

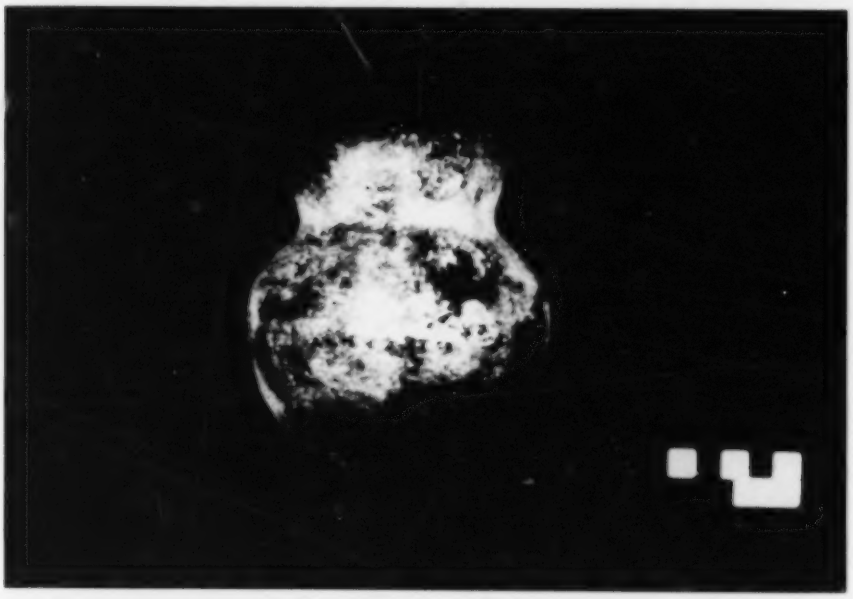
They made an undecorated grey pottery, sandals, baskets, and used the metate and mano to grind seeds and nuts. They made Rose Spring Corner-notched points to use with the bow and arrow.

The largest of the Fremont villages ever found is south of Richfield, Utah.

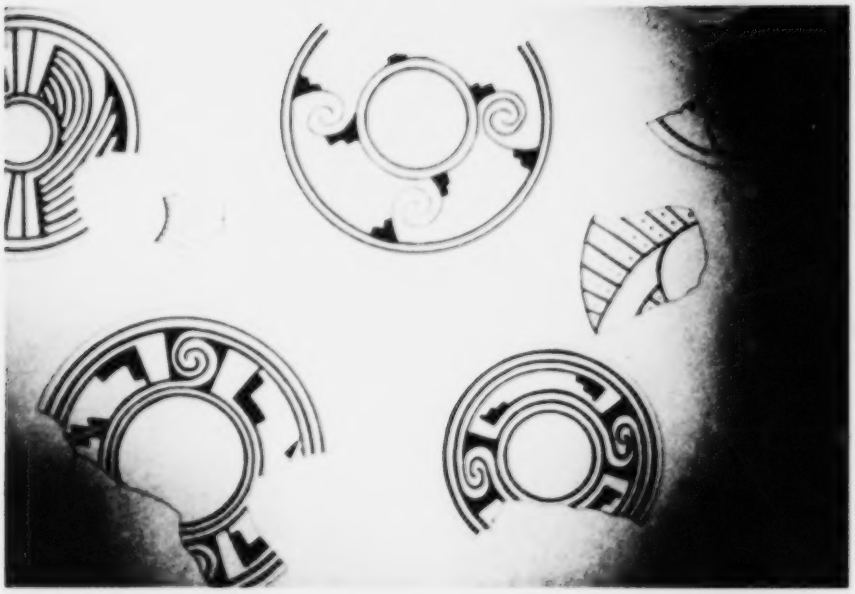
The Fremont made unbaked pottery figurines. It is thought that they might have had some religious importance having to do with birth and/or the growing of corn.



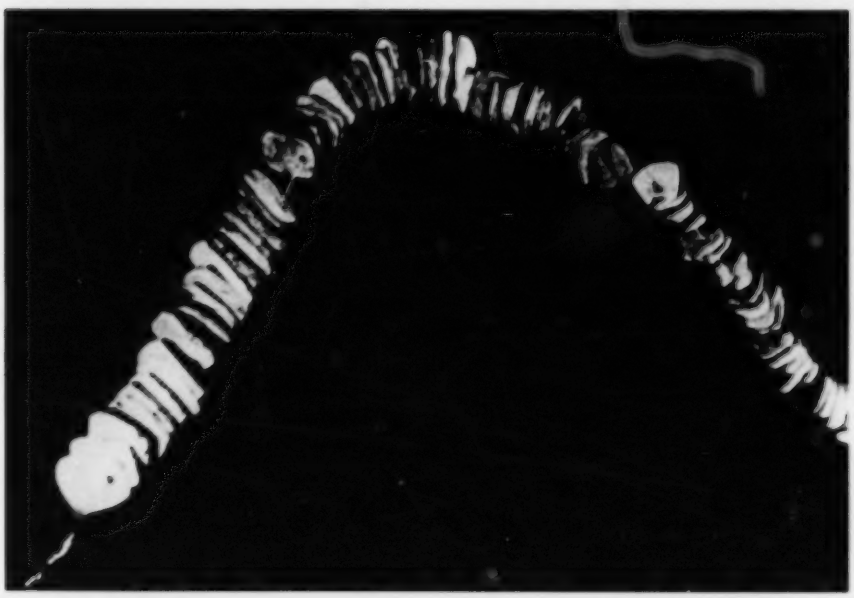
The Fremont mainly made plain gray undecorated pottery; however, this is part of a black and white shallow bowl found near Richfield, Utah.



This is a typical grey Fremont seed pot excavated in Richfield, Utah.



These are representative designs found on painted black and white pottery on a site near Richfield, Utah.



These are bone beads. They are sometimes made of shell.

ROSE SPRING
SIDE NOTCH

ROSE SPRING
CORNER NOTCH

These arrow points are called the Rose Spring side notch and the Rose Spring Corner notch. They were used with a bow and arrow and are typical of the Formative Period.

Five Finger Village

In 1984 the largest Fremont village ever found was discovered south of Richfield, Utah. It was hurriedly excavated to obtain as much information as possible before it was destroyed. Its destruction was necessary due to the construction of Interstate 80. The morning the site was to be dynamited, a very unusual event took place. This story has been reported by archaeologists who were there that day.

The work at Five Fingers Village ended. The day arrived when the hillside was to be dynamited. In the valley below the ridge, the archeologists, both students and professionals, watched in silent grief. The Piute Indians who had helped in the excavation gathered in silent prayer. The morning was gray, the moment solemn, when numbers of coyotes arrived. In wailing anguish the coyotes howled to the skies. The archaeologists felt goose bumps. The Indians' eyes filled with tears. A spell was cast over all. . . . The moment was broken by the thunder of dynamite. The village was blown up. To add to the mystery of the event, during the entire excavation coyotes had not been seen nor heard.

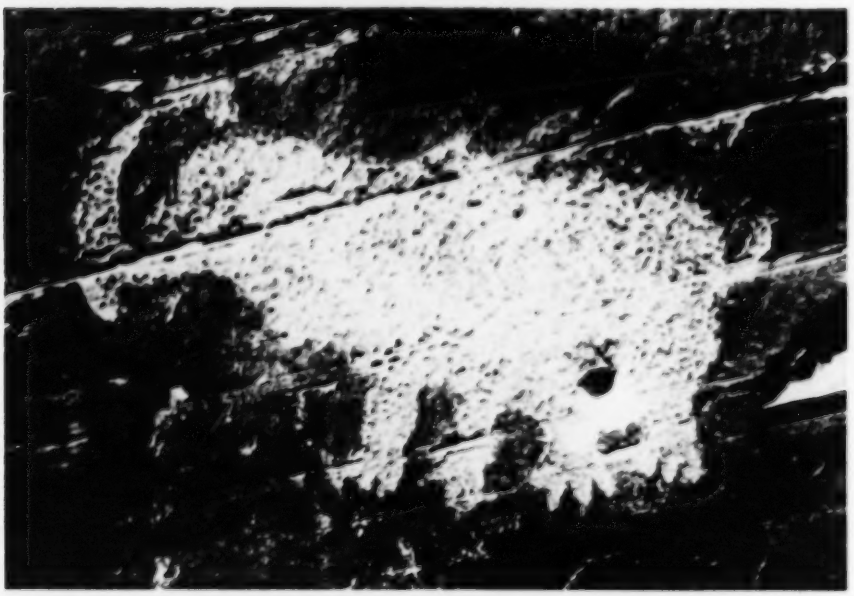
You can never visit this wonderful site, but you can visit the Museum at Clear Creek Canyon. This museum contains artifacts that were rescued from the Five Fingers Village. In addition, you may take a nature walk departing from the museum and observe the rock art inscribed there by the resident Fremont Indians.

Fremont and Anasazi Disappear by 1300 AD

The Fremont and the Anasazi disappeared about the same time, approximately 1300 AD. It is assumed that the same forces that affected the Anasazi also affected the Fremont. There was a decrease in summer rain over a long period. This would result in fewer crops, wild plants as well as plant eating game. The land might have been worn out because no fertilizers were used. Additional tribes arrived and may have added to their problems. Surely there must have been many reasons to cause people, who were well adapted to their environment, to leave.

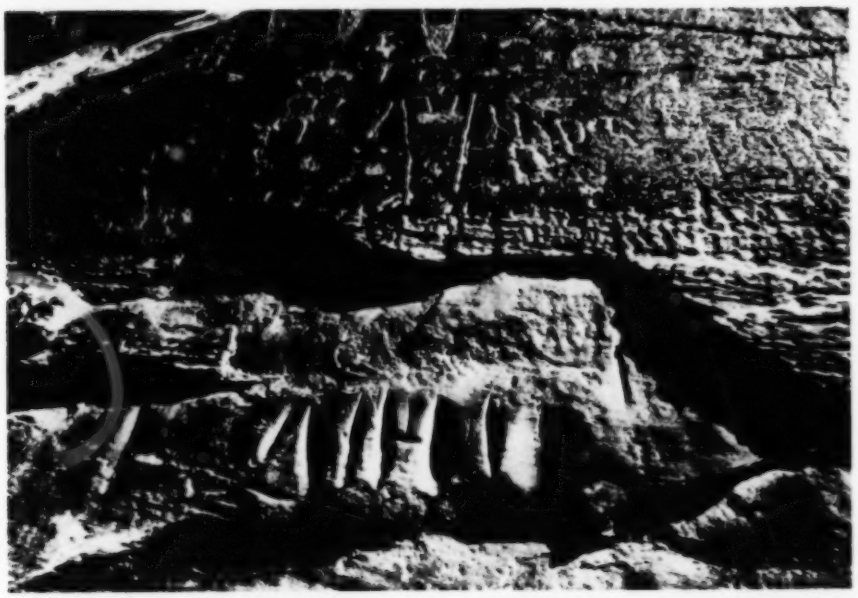
Rock Art

Rock art is one of the treasures left by the Anasazi and the Fremont in Utah. Pictures that are pecked are called petroglyphs. Pictures that are painted are called pictographs. Both people enjoyed making pictures of people, animals, and geometrical designs. You can find this art on mountain walls, boulders, and in caves. Great care should be given never to damage these pictures.



This is a petroglyph of a mammoth located near Moab, Utah. Rock art cannot be dated but it must be very old since the mammoth has long been extinct.

These are petroglyphs of Desert Bighorn sheep and a hunter.



These are petroglyphs located on the San Juan River near Bluff, Utah. Notice the slits in the rock below the petroglyph where stone tools were sharpened.

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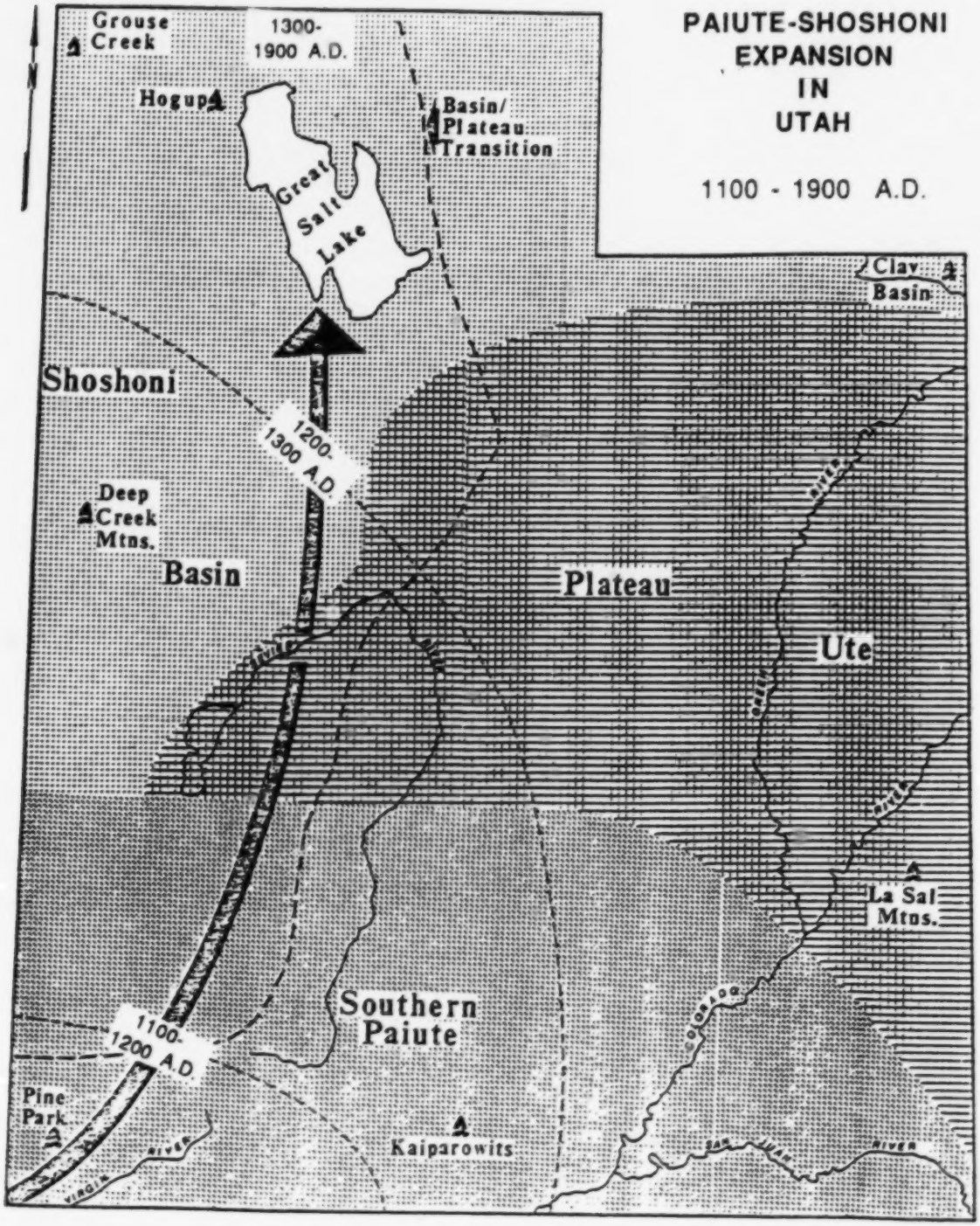

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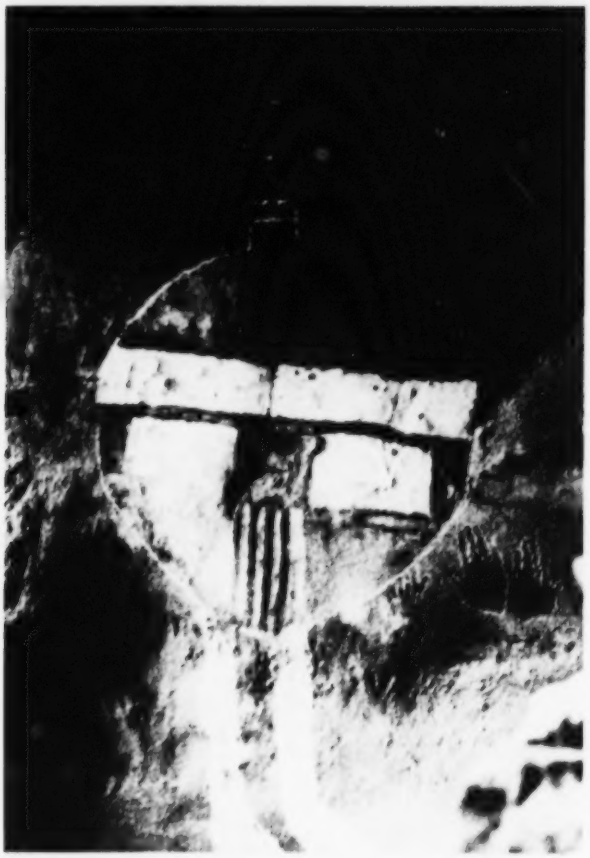
Paiute, Gosiute, and Shoshone - 1100 BC

About 1100 BC the Paiute, Gosiute, and Shoshone people arrived in Utah. They are called the Numic Tribes. They are separate tribes, but they share a related language. It is called the Uto-Aztecan language. These tribes lived in southern California and were affected by the changing climate there. The weather warmed, their marshes dried up, and they too suffered from a drought. They moved out of the California area, through Nevada, and into Utah. This migration took place over a very long period of time. Another branch of the same people moved south into Mexico and became known as the Aztecs, the fierce war-like tribe that Cortez conquered.

In Utah these people lived in caves. They left in these caves their brown pottery and their Desert Side Notched arrowheads. They arrived in the areas where the Fremont lived. It is not known how the Fremont welcomed them.

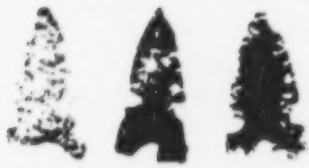
You can find more information on these tribes in your nearest library. There is a great deal of information about them since they continue to live in Utah today.



The painted handprints are pictographs which are located on a rock wall in a shelter in southeastern Utah.

The Shoshone speaking people are using fire to drive and capture the horse.

DESERT SIDE-NOTCHED



The arrow points associated with the Shoshone are the Desert side-notched points which were used with bows and arrows.

Navaho, Apache - 1500 AD

The Navaho and Apache arrived in Utah around 1500 AD. They spoke the same Athapascan language and now consider themselves as sort of "brothers". Both tribes left Canada about the same time and migrated south. The Navaho traveled south on the west side of the Rocky Mountains. The Apache traveled south on the east side of the Rocky Mountains. They were a nomadic people - people without homes. They hunted with bow and arrows and gathered nuts and seeds. Their bow was superior to the one used by the Indians of the Southwest. They were not a terrible threat to other tribes until they got the horse. Then they became very fierce and warlike. Little is known about the prehistory of the Navaho-Apache. You can find information in your library about these tribes and how they live today.

DENTROCRONOLOGY

One of the methods of dating ruins is dentrocronology. A.E. Douglas discovered that a breed of trees records the same tree ring growth pattern over the same time period for a particular area. The tree rings record weather conditions. The small narrow rings record a slower growth rate due to a dry period of time. A wider tree ring records a great growth rate due to a wetter period of time. After much time and a great deal of effort, he was able to develop a master tree ring pattern for the Southwest going back hundreds of years. A roof beam from an Indian ruin can now be placed so that the rings match to a section of the master pattern. Since time is dated by the master pattern, it is easy to discover what year a post in an Indian dwelling was cut. The growth patterns also record a continuous story in terms of the weather patterns. This gives archaeologists information to help interpret the living patterns and lifestyle of prehistoric man.

RADIO CARBON DATING

Radio carbon dating is a method of dating archaeological sites. This method is not as accurate as tree ring dating - dentrocronology; however, it can obtain dates from tens of thousands of years ago as compared to tree ring dating which is limited to thousands of years ago.

Radio carbon dating can be done on small bits of charcoal or other dead materials. The dating is done on the basis of the known period of time it takes to replace the Carbon 14 atom with the Carbon 12 atom upon the death of the living organic material.

CONCLUSION

You have learned a great deal about prehistoric Indian. It is hoped that you have become so interested that you will now search for other books on this subject.

It is also hoped that you have become so proud of Utah's Indian history that you will be always a protector of Indian sites. Some people have used rock art as target practice. Some people have dug up graves, leaving bones scattered here and there. Some people have dug in dwellings for artifacts. These sites are treasures that belong to us all. We must all become "watch dogs" and protect them. You too can become a watch dog. To become one, you must never disturb an Indian site yourself. You must report to your parents at once if you should see someone else hurting a site. Your parents should then report what is happening to the nearest authorities.

Remember that a site looted is a treasure lost forever.

I. WHERE ARCHEOLOGICAL SITES CAN BE VISITED

A. Introduction . Most people have no idea where archeological sites can be visited. Some have been developed for tourism while others that were exposed to the elements are rapidly deteriorating. Also, a few areas or project locations are publicized for their value of containing large numbers of sites which are fairly well understood. Most of these are located in the southern part of the state.

B. Developed Archeological Sites. The federal agencies, Bureau of Land Management and National Park Service and the Utah Division of State Parks and Recreation have devoted some effort to stabilization and/or restoration of archeological sites for public education. These include:

1. Utah State Parks and Recreation:

a. Edge of the Cedars Pueblo (See Highway Map coordinates, I.9 X 8.3) in the town of Blanding, consists of a large multiroom, Anasazi pueblo constructed about 1,000 years ago. Excavations are periodically conducted at the site. The development is in connection with a museum.

Inquire at:

Edge of the Cedars State Park
State Historic Monument
P.O. Box 48
Blanding, UT 84511

b. Anasazi State Park (Map, I.4 X 5.2), in the town of Boulder, consists of a large number of rooms, including dwellings, storage, and food processing rooms. Several rooms have been fully reconstructed. The site (Combs Village) has been extensively studied by the University of Utah of which a report is available through the University Press. Additional excavations, in which public participation is solicited, are conducted by the Division of State Parks and Recreation.

Inquire at:

Anasazi State Park
P.O. Box 393
Boulder, UT 84716

c. Newspaper Rock (Map, I.2 X 8.2) is a large rock art site about 20 miles north of the town of Monticello and 15 miles west of U.S. Highway 163 on State Highway 211 enroute to Canyonlands. We have no idea who made the petroglyphs or what they may mean.

Inquire at:

Edge of the Cedars
State Historic Monument
P.O. Box 48
Blanding, UT 84511

d. Fremont State Park (Map, H.1 X 3.75) is expected to be at least partially completed during the year 1987. The park is an outgrowth of the Clear Creek Archeological Project conducted in Clear Creek Canyon about 20 miles south of the town of Richfield in the central part of the state. Two of the sites were excavated by the Utah Division of State History

and the remainder were excavated by Brigham Young University. Most of the sites have been destroyed by the construction of Interstate Highway 70, however the planned visitors center will show what was once an extensive occupation of the canyon by both Archaic and Fremont agricultural peoples. The canyon also contains abundant rock art, much of which can be seen from the present roadway. However, some caution is urged of the ever-present danger of traffic in the canyon. Stopping along the way could be most hazardous.

Inquire at:

Division of State Parks and Recreation
1636 West North Temple
Salt Lake City, UT 84116-3156

2. Bureau of Land Management. A number of sites in San Juan County and elsewhere have been stabalized and/or restored or preserved for public visiting. For those in San Juan County:

Inquire at:

Bureau of Land Management
San Juan Resource Area
P.O. Box 1327
284 South 1st West
Monticello, UT 84535

a. Mule Canyon Ruins (Map, J.1 X 7.9) is a small Anasazi Pueblo on the North side of U.S. Highway 95 about 20 miles west of the town of Blanding. The site, consisting of a kiva, a tower, and a number of masonry rooms, has been partially restored. The site was originally excavated by the University of Utah and eventually stabilized by the BLM.

b. Butler Wash Rockshelter (Map, J.2 X 8.1) consits of four kivas, including one that is square, and a large number of masonry rooms. The site is in a small tributary to Butler Wash, just above and to the north of the rest stop on U.S. Highway 95 about 10 miles west of the town of Blanding. The site has been stabilized by the BLM.

c. River House (Map, J.6 X 8.1) is a small pueblo consisting of a number of masonry rooms including several that are two storied. The site is on the north side of the San Juan River between Comb and Butler washes. It is most accessible from the river. Although the site has been stabilized by the BLM, considerable vandalism has occurred over the past several years.

d. Big Westwater Ruin (Map, J.2 X 8.25) is a rockshelter in a small alcove at the head of a small tributary to Westwater Canyon. It is about 0.5 miles above the confluence between Westwater and Cottonwood canyons. The site is immediately adjacent to the Energy Fuels Nuclear, Inc. Uranium Mill, south of Blanding, and about 3 miles west of U.S. Highway 163. The site consists of a number of masonry rooms, a number of which are two storied. The site was excavated by the Utah Division of State History and stabilized by the BLM.

e. Parowan Gap Rock Art (Map, I.5 X 2.75) is a large and extensive rock art site in the Parowan Gap, on the west side of Parowan Valley, west of the town of Parowan, in Iron County. We are uncertain about who and when the rock art was produced, but we can guess that some of the art is attributed to the Fremont because of the extensive occupation by prehistoric agriculturalists of the Parowan Valley.

Inquire at:

Bureau of Land Management
Cedar City District Office
P.O. Box 724
1579 North Main Street
Cedar City, UT 84720

f. Buckhorn Wash Pictographs (Map, G.2 X 6.4) is a spectacular rock art site in Buckhorn Wash on the road through Buckhorn Wash from near Castle Dale to Highway Interstate 70 in the San Rafael Swell. The site is in Emery County.

Inquire at:

Bureau of Land Management
Price Resource Area Office
P.O. Drawer AB
Price, UT 84501

g. The Red Cliffs Site (Map, J.6 X 2) is a small Western Anasazi site, north of the town of St. George and west of Interstate Highway 15. The site, occupied about A.D. 1000, has been excavated and partially stabilized by the BLM.

Inquire at:

Bureau of Land Management
Cedar City District
P.O. Box 724
1579 North Main St.
Cedar City, UT 84720

3. National Park Service. Several National Monuments, Recreation Areas, and Parks contain large numbers of archeological sites. Some of these have been stabalized while others occur in relatively pristine settings.

a. Hovenweep National Monument (Map, J.4 X 8.9), about 15 miles south of the town of Blanding, is the most spectacular of the National Park archeological site developments in Utah. The Monument consists of a number of well preserved tower sites constructed by the Anasazi. Some of these sites, extensively studied by San Jose State University, are representative of the final Pueblo III Anasazi occupations in Utah.

b. Capitol Reef National Park, about 60 miles east of the town of Richfield, is noted for a large pictograph pannel near the visitors center in the Park. A small, Fremont storage granary has been preserved near the eastern boundary of the Park.

c. Canyonlands National Park and the Glen Canyon National Recreation Area, about 25 miles west of U.S. Highway 163, between the towns of Moab and Bluff, contain large numbers of archeological sites. The isolated sites, high on the needle-like stone monoliths along Salt Creek and Horse Canyon are especially spectacular. Many of these, as well as many other sites in the Park, are inaccessible. Many of the sites in both areas were extensively studied by the University of Utah and are now innundated by the waters of Lake Powell.

d. Arches National Park contains a number of sites, but most of these are lithic scatters and are unspectacular.

4. Private Land. A number of spectacular sites occur on private land, but a word of caution is necessary. One should get permission to visit these sites from the private land owners before visiting.

a. Westwater - Five Kiva - Ruin (Map, J X 8.3) is a large rockshelter about 2 miles south of the town of Blanding. The site consists of five kivas and a large number of masonry and jacal rooms. The site, excavated by the Utah Division of State History, is on land owned by the Utah Navajo Development Council of Blanding. The site has been extensively vandalized both before and since the excavations. However, one might still be impressed with the enormity of the construction that was once present. The site is the subject of a small diorama at the Utah Museum of Natural History at the University of Utah.

b. The Nancy Patterson Site is an enormous Anasazi Village in Montezuma Canyon, east of Hatch's Trading Post on the road to Hovenweep National Monument. The site on a large hill in the center of the canyon has been the subject of several archeological field schools conducted by Brigham Young University.

Inquire at:

Department of Anthropology
Brigham Young University
Provo, UT 84602

C. Major Project Locations and Undeveloped Sites. A number of developed sites can be mentioned as well as locations where major archeological studies have been conducted. Publications on many of these are available (see the Annotated Bibliography). Many of the excavated, but undeveloped, sites which can be visited are rapidly deteriorating while others which have not been excavated remain relatively undisturbed.

1. Major Projects

a. The U.S. 163 Archeological Project, 1 to 2 miles west of the town of Bluff in southeastern Utah, involved the excavation of a number of archeological sites along the San Juan River. Several pit houses are still visible on the south side of the highway, but provisions have not been made for their preservation and they are rapidly deteriorating. The remainder of the sites are beneath the newly constructed roadway. Another site associated with the project contained 18 burials consisting of infants, children, and adults. All of the sites were occupied by the ca. A.D. 600 Basketmaker III Anasazi.

b. The U-95 Archeological Project involved the excavation of a number of sites along present Highway U.S. 95 from just south of the town of Blanding to Hite on the Colorado River. Most of the excavated sites, now covered by the existing road, are on Cedar Mesa, between Comb Wash and Grand Flat. The few sites which remain uncovered are badly deteriorated. The Bureau of Land Management's restored Mule Canyon Ruins is the one exception. All of the sites were occupied by the Anasazi from about A.D. 600 to 1150.

c. Montezuma Canyon, east of the town of Blanding, has been the subject of considerable study by Brigham Young University. A large number of sites have been excavated and one, an A.D. 900 Pueblo II Anasazi site, has been reconstructed. The canyon contains a number of rock art sites.

d. The Recapture Project consisted of a number of Anasazi sites excavated by Brigham Young University. Most of the sites have been innundated by lake which has recently formed behind Recapture Dam, 2 to 3 miles north of the town of Blanding.

2. Undeveloped Sites. A number of undeveloped sites, some excavated and some not, can be visited. Most, either all or partly, have been destroyed by developments. Caution is urged that visitors be aware of who owns or supervises the land and to take care not to disturb archeological materials. The slogan of the Utah Division of State History makes a public appeal, "Take nothing but photographs and leave nothing but footprints."

a. Sudden Shelter (Map, G.75 X 5.2) is a large rockshelter on the north side of Highway Interstate 70 just below and to the east of the summit atop Salina Canyon in the central part of the state. The site, dated as early as 7,900 years, ago was excavated by the University of Utah. Part of the stratigraphy (layers of earth, laid down over the thousands of years that the site was occupied) can be seen behind the chain link fence which was constructed to preserve the site.

b. The Lott's Cabin Site was an early historic (ca. A.D. 1890) site constructed in Clear Creek Canyon. A Freemont pit house, beneath the cabin, was excavated by the Utah Division of State History before Interstate Highway 70 was constructed at that location. The site also contained Paiute-Shoshoni artifacts including a metal arrowpoint. The entire site has been destroyed by the highway.

c. Backhoe Village (Map, G.75 X 4.1) was so named because it was discovered in the backhoe trenches during the construction of the Sevier Valley Technical College. The site was excavated by the Utah Division of State History. It consisted of a number of pit houses once occupied by the Fremont. A small display of some of the artifacts recovered during the excavation is in the foyer at the college.

d. The Sego Canyon Petroglyphs (Map, G.25 X 7.9) are about 8 miles up Thompson Canyon north of the town of Thompson on Highway Interstate 70 in Grand County. The rock art is unprotected.

e. Danger Cave (Map, C.9 X 1.2) is a large cave located immediately north of the town of Wendover. The cave is under the jurisdiction of the Utah Division of State Parks, however, it is unprotected. The site was extensively excavated by the University of Utah and is rather famous because it provided the earliest date (12,000 years ago) thus far on man in Utah.

f. Cowboy Cave (Map, H.4 X 6.3) is a large cave in the Horseshoe Canyon area, near the east boundary of Canyonlands National Park. The cave, excavated by the University of Utah, contained a thick layer of extinct mammal dung, including ground sloth, mammoth, camel, and bison. The dung layer underlaid nearly 8,000 years of cultural depostion consisting of the full Aarchaic Period and subsequent Anasazi occupations.

g. Black Rock Cave (Map, D.2 X 3.9) overlooks the south shore of the Great Salt Lake just west of Lake Point Junction. The site was occupied by Man about 6,000 years ago. The site can be seen several 100 feet above and to the south of Interstate Highway 80 from the westbound pull-out.

h. Nine Mile Canyon Petroglyphs (Map, F.1 X 6.4) occur in the vicinity of Nine Mile Canyon along the road from just east of the towns of Wellington on U.S Highway 50 and 6 and Myton on U.S. 40. The petroglyphs occur along the route for a number of miles. A brochure which provides locations of many of the panels can be obtained from the Museum at the College of Eastern Utah in Price.

i. Median Village (Map, I.6 X 2.75) is a large Fremont site now destroyed by Interstate Highway 15 construction at the exit to the town of Summit in Iron County. The site, excavated by the University of Utah, consisted of a large number of pithouses which were occupied about A.D. 1000. Information about the site can be obtained from the University of Utah Press.

j. The Willard Sites (Map, B.75 X 4.3) are a series of small Fremont villages located immediately to the west of Interstate Highway 15 and the town of Willard. The sites, now inundated by Willard Bay of the Great Salt Lake, were studied very early by the Peabody Museum at Harvard.

k. The Grantsville Sites (Map, D.4 X 3.6) are a number of small Fremont village sites located along South Willow Creek about 5 miles south of the town of Grantsville. The sites were early investigated by Julian H. Steward, who is considered as Utah's first legitimate archeologist. Several of the sites are still visible, but access to most of these is not available to the public because they are on U.S. Army Tooele Ordinance lands.

l. The Quail Creek Sites are now beneath Quail Creek Reservoir not far east of Interstate Highway 15 and immediately north of the Virgin River. The sites consist of a large number of Western Anasazi and later Southern Paiute occupations respectively dating around A.D. 1000 and A.D. 1600 -1700. The sites were excavated by Southern Utah State College.

D. Out of State Indian Sites To Visit

	Near
A. Colorado	
1. Mesa Verde	Durango
2. Lowry Ruins	Cortez
3. Escalante	Cortez
4. Santo Domingo	Cortez
5. Crow Canyon	Cortez
B. New Mexico	
1. Salmon	Farmington
2. Aztes	Aztec
3. Chaco Canyon	South of Aztec

C. Arizona

1.	Canyon De Chelly	North Arizona
2.	Betatekin	South of Kayenta
3.	Keet Siel	South of Kayenta
4.	Wupatki	Flagstaff
5.	Montezuma's Well	Southeast of Flagstaff
6.	Montezuma's Castle	South of Flagstaff
7.	Tuzigoot	South of Flagstaff
8.	Tonto Ruin	Roosevelt Lake
9.	Puerco Ruin	Painted Desert

II. MUSEUMS (without Teaching Guide)

A. Introduction. There are a number of museums in the state that have devoted considerable space to the display of artifacts, murials, and dioramas representative of or depicting the various Utah prehistoric occupations. Most of the museums are associated with academic institutions or with the Utah Division of State Parks and Recreation. A few are private.

B. Museums

1. The Utah Museum of Natural History
   University of Utah
   Salt Lake City, UT 84112
   Open: 9:30 AM - 5:30 PM Mon. - Fri.
   Noon - 5:00 PM Sat.

2. The Museum of Peoples and Cultures
   700 Kimball Tower
   Brigham Young University
   Provo, UT 84602
   Open: Regular hours 8:00 AM - 5:00 PM
   8:00 PM - 9:00 PM Mon.

3. Southern Utah State College Museum
   Southern Utah State College
   351 West Center Street
   Cedar City, UT 84720

4. College of Eastern Utah Prehistoric Museum
   College of Eastern Utah
   Price, UT 84501

5. Edge of the Cedars Museum
   Blanding, UT 84511
   Open: 8:00 AM - 5:00 PM All days
   8:00 AM - 7:00 PM from May 15 to Sept. 15

6. Dinosaur Natural History Museum
   P.O. Box 396
   Vernal, UT 84078
   Open: 8:00 AM - 5:00 PM

7. Nora Eccles Harrison Museum of Art
   Utah State University
   Logan, UT 84322
   Open: 10:30 AM - 4:30 PM

PRE-HISTORY OF UTAH

A Unit for Independent Study

By Mary Ann Zimmerman
Bella Vista School, Jordan School District

ACADEMIC OBJECTIVES: Each student will be able to identify some of the changes man made through time.

Each student will be able to identify some of the effects the environment had on man.

Each student will be aware that the changes man made increased the level of his development.

** Hopefully each student will develop an appreciation of things attributed to Prehistoric Indian and become a "watchdog" of Indian sites.

PRODUCTIVE THINKING OBJECTIVES: Students will use divergent thinking, convergent thinking, and evaluative thinking skills as they solve various problems as listed in the individual activities.

TALENT DEVELOPMENT SKILLS: The students will demonstrate their abilities in the various talent areas upon completion of specified projects.

UNIT DESIGN

This unit is designed as an independent study unit. It is designed to lead a student through research, productive thinking, and talent development in the study of the Prehistory of Utah.

Included in the unit are copies of (1) the student contract, (2) Activity I, Research and Vocabulary, (3) Activity II, Creativity, (4) Activity III, Communications, (5) Activity IV, Planning, (6) Activity V, Decision Making and Evaluation, (7) Activity VI, Forecasting.

** To answer the questions, you, the student, must select a particular time period or a particular developmental stage - Paleoindian, Archaic, or Formative. The answers to the questions must reflect the environment and lifestyle of the people you choose.

PRE-HISTORY OF UTAH

STUDENT'S NAME _____ CLASS _____

The more you learn about the prehistory of Utah, the more exciting it will seem. As you do these activities, consider how difficult life would have been and what human strengths it would take to survive.

THIS IS YOUR WORK CONTRACT. You will need to complete the required number of activities in each area. After you have completed an activity, take your complete work and your contract to your teacher. Your teacher will evaluate the work with you and will sign your contract when you have successfully completed an activity.

These activities are designed to give you training in both Productive Thinking and Talent Development as you learn about early man and his development through time.

Grading Procedure: 450 = A 350 = C
400 = B 300 = D

ACTIVITY I
Research and Vocabulary

_____ _____

All students must complete both the Research and the Vocabulary

ACTIVITY II
Creativity

_____ _____

Choose two activities

ACTIVITY III
Communications

_____ _____

Choose two activities

ACTIVITY IV
Planning

_____ _____

Choose two activities

ACTIVITY V
Decision Making and Evaluation

_____ _____ _____

Choose three activities

ACTIVITY VI
Forecasting

_____ _____

Choose two activities

YOUR POINT TOTAL _____

ACTIVITY I

RESEARCH AND VOCABULARY

Everyone do the vocabulary and the research activity.

VOCABULARY

Write each word; give its phonetic spelling; write the meaning. You will find the definitions for the starred words in the reading material. Then use each word in a sentence.

1. archaeology
2. pre-history
3. ice age
4. mammoth
5. mastodon
6. musk ox
7. environment
8. recede
9. *metate
10. *mano
11. domesticate
12. pitch
13. *pit house
14. *polychrome
15. mortar
16. alcove
17. *corragate

Completed Activity. . . 50 points

RESEARCH

Choose one of the subjects listed below. Find additional information from another source, if possible. Also use the information given in this booklet. Take notes. Write a one-page report from your notes. Be sure the report is in your OWN words.

1. Wisconsin Ice Age
2. Mammoth
3. Mastodon
4. Musk Ox
5. Paleoindian
6. Archaic Man
7. Anasazi Basketmaker
8. Anasazi Middle Pueblo
9. Anasazi Late Pueblo
10. Fremont Indians
11. Navaho (Navajo)
12. Shoshone
13. Gosiute
14. Pottery Making
15. Basket Making
16. Arrow and Spear Point Making

Completed Activity . . . 50 Points

ACTIVITY II

CREATIVITY

Choose two activities

1. Draw a picture of one of the following:

   a. A pit house.
   b. A cliff dwelling.
   c. Five different spear and arrow points.
   d. Three Indian designs. Use squares, circles, and triangles.
   e. A rock art panel (petroglyph). You could draw stick people, animals, circles, squares, and triangles.
   f. A design for a sand painting.
   g. A mammoth and/or mastodon.
   h. A musk ox and/or bison.
   i. Coyote fighting a rattlesnake.
   j. Any animals Indians might have used in their artwork.
   k. An Indian village.

   Completed Activity . . . 30 Points

2. Make up a game. You are an Indian. Make up a game to entertain your smaller brother or sister while your parents busily work. First list things you might have on hand or in the nearby hills. Using some of these items on the list, make up a game.

   Completed Activity . . . 20-40 Points

3. Write a poem. Pretend you are alive during prehistoric times. Choose one subject and write a poem.

   a. What life is like as a child.
   b. Your love for your family.
   c. How you feel cuddled up in a fur blanket.
   d. Your love for anything in nature: birds of prey, coyotes, rabbits, owls, etc.
   e. Your feelings about the first snowfall.
   f. Your feelings about tending the noisy turkeys.
   g. Your feelings about things that frighten you.
   h. Your feelings when you became lost berry or nut picking.

   Completed Activity . . . 20-40 Points

4. Write a song. Pretend you are alive during prehistoric times. Choose one subject and write a song:

   a. to celebrate the hunt.
   b. the death of winter.
   c. the coming of spring.
   d. the arrival of rain.
   e. the success of your tribe.
   f. plentiful crops.
   g. plentiful supply of wild life.
   h. the defeat of the enemy.

   Completed Activity . . . 20-40 Points

5. Make a diorama. A diorama is a scene on display like on a stage. One can be arranged in a box. Choose one subject and make a diorama of:

   a. an Indian village.
   b. a cliff dwelling.
   c. the hunters hunting.
   d. the potters working.
   e. the gathering of plants, nuts, and seeds.
   f. the planting of corn, squash, and beans.
   g. a ceremony or celebration.
   h. an Indian battle.
   i. an Indian gathering plants and seeds.

   Completed Activity . . . 20-40 Points

6. Make jewelry. People liked decoration. Select nuts, shells, seeds, leather - anything found in nature. Place them on a string, form a necklace.

   Completed Activity . . . 15 Points

7. Make pottery. Choose a stone as a mold. Put wax paper over the stone. Cover with clay and you have formed a simple dish. Remove the stone. Then with a light touch and your pencil point, carve a simple design on the inside of the pot.

   Completed Activity . . . 20 Points.

8. Make coiled pottery. A pot may be made by rolling a tube of clay the thickness of a pencil. Coil the clay, pinching it together as you go. You can carefully smooth the coils together with your fingers, dipped in water, if you wish.

Completed Activity . . . 25 Points

9. Make clay beads. Make beads of clay, either plain or with a carved design. Pierce through each bead with a wire string or leather shoe string or whatever material is available.

Completed Activity . . . 20-30 Points

10. Make a clay medallion. Make a flat pancake of clay. Place two holes close to the top. (This is so your string can go both in and out and your medallion will lay flat.) Carve a design on the clay. Polish with shoe polish **ONLY** on the front side. String it on leather shoe string or whatever material will hold it without cutting.

Completed Activity . . . 25 Points

11. Decorate a Tee-shirt. Draw a petroglyph on onion or type paper. Color heavily with wax crayons. Outline everything in black crayon. Place paper on ironing board face up. Place Tee-shirt good side down. Iron.

Completed Activity . . . 30 Points

ACTIVITY III

COMMUNICATIONS

Choose two activities:

1. Draw a petroglyph. You are a hunter. Draw simple pictures to record your kill.

   Completed Activity . . . 20 Points

2. Draw a petroglyph. You are an Indian. Draw pictures that will record some of your favorite animals or an idea you wish to express.

   Completed Activity . . . 20 Points

3. Draw a petroglyph. You are an Indian. Draw pictures of your favorite animal - the mountain sheep or the animals of your choice.

   Completed Activity . . . 20 Points

4. Write a story. It is easy to have the feeling for another period of time if you stretch your imagination and pretend to be a real person alive at that time. Choose one of the following and tell in story form about your daily life or an adventure you have had, etc.

   a. Be a Paleoindian - Tell about hunting the mighty mammoth or mastodon.
   b. Be Archaic Man - Tell about life and hunting the big bison.
   c. Be a Fremont Indian - Tell about life or an adventure.
   d. Be an Anasazi - Tell about life or an adventure.

   Completed Activity . . . 40 Points

5. Write a fable. Indian children gathered around campfires to hear tales of the history of their clan. Write a fable telling of:

   a. the beginning of their people.
   b. their travels over time.
   c. the role animals such as coyote, owl, bear, rattlesnake, have played in their lives.
   d. the coming and going of the Sun God.
   e. the role Mother Earth plays in their life.

   Completed Activity . . . 40 Points

6. Write a conversation. Make a list of the things you might have talked about as a man, woman, or child. Make up a conversation between you and another member of your family or between you and your friend.

   Completed Activity . . . 30-50 Points

7. Smoke Signals. List five messages that might be sent by smoke signals. The messages must be simple.

Completed Activity . . . 20 Points

8. Record tribe history. How would you record the history of your tribe on the stone walls. On paper show how you would record passing years, successful hunts, a happy meeting with another tribe, tribal boundaries.

Completed Activity . . . 30 Points

9. How to talk. You might meet an unknown tribe. List basic words you might want to commmunicate. Then decide how you would communicate the meaning of each word. You will probably need to present this information orally.

Completed Activity. . .30-50 Points

10. Write a diary. Indians did not keep diaries because they did not write in prehistoric times as we do today. Still you can pretend that you are an Anasazi, Fremont, or Navaho child and write a diary telling about something that happened on each of five days.

Completed Activity . . . 30 Points

11. Make bumper stickers. Make four bumper stickers each with a different slogan to encourage people to protest Native American rock art or resident sites.

Completed Activity . . . 20 Points

12. Make posters. Make "Wanted Posters" for looters (such as pot diggers) of Indian sites or vandals who destroy and shoot at sites and rock art.

Completed Activity . . . 30 Points

ACTIVITY IV

PLANNING

Choose 2 activities:

1. Plan a hunting trip. You are Paleoindian. You and your three friends must kill for food. You live near the wet marshes where mammoths feed. Draw a map with details of the terrain. With different colored arrows, show your plan of attack for each hunter.

   Completed Activity . . . 20 Points

2. Plan a hunting trip. You are Anasazi or Fremont. You and your three friends wish to hunt for rabbit. Map your hunting ground in detail. Write your plan down in careful 1st, 2nd, 3rd steps, etc. Place the 1-2-3's on the map to chart your plan of action.

   Completed Activity . . . 30-45 Points

3. Place on Map. Draw or obtain a map of Utah. Label areas where the Fremont, Anasazi, and Navaho lived.

   Completed Activity . . . 20 Points

4. Place on Map. Draw or obtain a map of Utah. Label areas where the Shoshone, Paiute, and Gosiute settled.

   Completed Activity . . . 20 Points

5. Plan your day. You are a male hunter. List what you must do to get ready for the hunt. Then plan your day to include the activities, as well as the hunt, and the preparation of the game you shot.

   Completed Activity . . . 25 Points

6. Plan your day. You are the mother. List your daily activities. Then plan your day which might include making pottery, weaving baskets and sandals, preparing leather for clothes, making fur or turkey feather blankets.

   Completed Activity . . . 25 Points

7. Plan your day. You are an Indian your own age. List your normal daily activities - work, training by parent, play. Plan your day in order to have time to do something you wish very much of your own choosing.

   Completed Activity . . . 25 Points

8. Plan entertainment. The adults are having a tribal gathering or Pow Wow. Plan activities for the youth for a day. Remember, many different ages will be there.

Completed Activity . . . 30-40 Points

9. Plan hunting pack. You are going hunting. Make a list of the supplies needed for a daily outing. Plan also how you will carry the supplies.

Completed Activity . . . 20 Points

10. Plan seed hunting trip. You are going to collect seeds. The children will be with you. Make a list of the supplies needed. Plan also how you will carry them.

Completed Activity . . . 20 Points

11. Plan a bulletin board. Plan a bulletin board which encourages the protection and preservation of all Native American sites. Title it with a catchy creative slogan.

Completed Activity . . . 25 Points

12. As a class plan a Native American Indian Week. As a class decide on a list of activities to accent Native American Week.

    1. Divide into five groups - one for each day of the week.
    2. Each group choose an activity to present on your day.
    3. Meet in groups and make plans.
    4. Assign jobs and everyone get busy.

    Each group meet occassionally to evaluate quality of work and progress.

Completed Activity . . . 25-60 Points

ACTIVITY V

DECISION MAKING AND EVALUATION

Choose three activities:

1. Select camp site. You are an Indian. List five things you must consider when selecting a place to camp.

   Completed Activity . . . 20 Points

2. Select hunting around. You are a hunter. List five things you must consider when selecting a place to hunt.

   Completed Activity . . . 20 Points

3. Teach children. List all the things you consider important to teach your Indian children. Then arrange the list in order of importance from most important to least important.

   Completed Activity . . . 25 Points

4. Select an Indian mate. Consider carefully and list those qualities that you should look for when selecting a mate. List reasons why these qualities could determine your happiness and safety.

   Completed Activity . . . 25 Points

5. Select hunting companions. List those qualities you should consider when selecting good hunting companions. List reasons why it is important to make good choices.

   Completed Activity . . . 25 Points

6. Select chief. List the qualities that you should consider when selecting a chief. List reasons why it would be important to make a good choice.

   Completed Activity . . . 25 Points

7. Move camp. You are camped. List conditions that might happen which would force you to move your camp.

   Completed Activity . . . 25 Points

8. Select a medicine man. List the qualities that you should consider when selecting a medicine man. List reasons why it is important to have a good medicine man.

   Completed Activity . . . 25 Points

9. List dangers. List the danger you face when going on a hunt. List precautions you should take to make sure you are safe.

Completed Activity . . . 25 Points

10. List dangers. List dangers people, especially children, face when living in a cliff dwelling. List precautions everyone should take so they will be safe.

Completed Activity . . . 25 Points

11. Make rules. People who live close together need rules to insure peaceful living conditions. Make a list of rules for adults.

Completed Activity . . . 25 Points

12. Make rules. Children who live in cliff dwellings need rules to make life peaceful and **SAFE**. Make rules for children to insure their safety.

Completed Activity . . . 25 Points

13. Evaluate prehistoric man. List strengths you think prehistoric man must have had which helped him to survive.

Completed Activity . . . 25 Points

14. List the things you eat. Choose your favorite food and tell why you like it and also why it is good for you.

Completed Activity . . . 20 Points

15. List dangers. List the five greatest dangers in your life. Put in order from the greatest to the least dangerous.

Completed Activity . . . 20 Points

16. List vocabulary. Paleoman would not have had a large vocabulary. List at least 30 words he would most certainly have needed.

Completed Activity . . . 25 Points

17. List reasons. List at least five reasons why a particular place might be selected for an Indian village.

Completed Activity . . . 20 Points

18. Evaluate choice. Utah towns are frequently on top of Indian villages. Discuss and evaluate why both Fremont and pioneers would have selected the same place.

Completed Activity . . . 20 Points

19. List reasons. List five reasons why Indians needed to live near a water supply.

Completed Activity . . . 10 Points

20. List effects. A summer drought occurs. List the effects of the drought on both the environment and on man.

Completed Activity . . . 20 Points

21. Make laws. List what behaviors you think need to be controlled. Make ten laws to control undesirable behavior and to encourage fairness between people.

Completed Activity . . . 25 Points

ACTIVITY VI

FORECASTING

Choose two activities:

1. Choose a season. Choose a season and list five signs in nature which tell you that this season will be ending.

   Completed Activity . . . 20 Points

2. List changes. You are Paleoindian. List changes you see in your surroundings which suggest that you will have to make some changes in your way of life.

   Completed Activity . . . 20 Points

3. Hunter observations. You are Paleoindian. You can see that the mammoth and the mastodon are dying off. List changes you will have to make to obtain a new food supply.

   Completed Activity . . . 20 Points

4. What future is there in pottery? You are a basketmaker. You have just seen your first pottery. Tell in a paragraph or a story:

   A. What your feelings are about the pottery.
   B. Whether you would like to learn to make the new pottery. Why or why not?
   C. For what reasons you can or cannot change to this new skill.
   D. Whether you think pottery is the new "trend". Why or why not?

   Completed Activity . . . 30-40 Points

5. Are the bow and arrow here to stay? You are a successfull hunter with the atlatl. You have seen the bow and arrow in action for the first time. Tell in a paragraph or a story:

   A. What feelings raced through your mind? Why?
   B. How you feel about using the new weapon.
   C. What changes you see in hunting due to the new weapon.
   D. Whether you will be a better hunter with the new weapon. Why or why not?

   Completed Activity . . . 30-50 Points

6. Will we plant crops? You have just been introduced to corn, squash, and beans. These plants are good, but require that you plant, tend, and harvest them. Tell in a paragraph or story:

   A. Whether you like the taste of each - corn, beans, and squash.
   B. What changes will occur in your lifestyle with the planting of these crops.
   C. Who will tend the fields. Why?
   D. What new tools you will need to farm.
   E. What will you have to do to make the plants grow.
   F. How you will prepare the plants for food.
   G. How will the plants make life easier or harder for you. Why?

   Completed Activity . . . 30-50 Points

7. What changes. The large animals are dying. Tell in a paragraph or story:

   A. What changes are occurring in your clan.
   B. What you now might hunt for to obtain food.
   C. Where you might go to find another food supply.
   D. What worries you have about you and your family.
   E. How you solve your problem of having a shortage of mammoth meat.
   F. What you see in the future for you and your clan.

   Completed Activity . . . 30-50 Points

8. Be a wise old person. Tell in a paragraph or story:

   A. What changes you see in the future.
   B. How your people will react to the changes.
   C. What good will take place.
   D. What bad will take place.
   E. How will the present chief help your people find happiness.

   Completed Activity . . . 30-50 Points

9. List effects of the atlatl. You have just learned how to use the atlatl. List changes that will take place in your hunting methods.

   Completed Activity . . . 20 Points

10. List effects of bow and arrow. You have just learned how to use the bow and arrow. list changes that will take place in your hunting methods.

Completed Activity . . . 20 Points

11. List effects of drought. There has been a ten-year drought. List the effects it has had on your life.

Completed Activity . . . 20 Points

12. List effects of a wet season. The Great Salt Lake has overflowed its banks flooding your home and marshland with salty water. List the effects on your life.

Completed Activity . . . 20 Points

13. List effects of the arrival of another tribe. The Navajo and the Shoshone have been moving into your territory. List the effects they might have on your people, and why you think these things will happen.

Completed Activity . . . 20-30 Points